

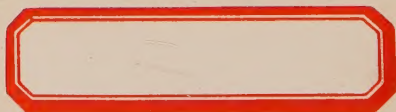
HANDBOOK OF THE  
DIVINE LITURGY



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HANDBOOK OF THE DIVINE  
LITURGY

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F. THOS. BERGH O.S.B.

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# HANDBOOK OF THE DIVINE LITURGY

A BRIEF STUDY OF  
THE HISTORICAL DEVELOPMENT OF  
THE MASS

BY

CHARLES COWLEY CLARKE  
PRIEST

WITH AN INTRODUCTION BY THE  
RIGHT REVEREND GEORGE AMBROSE BURTON, D.D.  
LORD BISHOP OF CLIFTON

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PIÆ MEMORIÆ  
CAROLI HALL CLARKE, M.D.

NECNON ELIZABETHÆ

AMANTISSIMÆ EJUS CONJUGIS

IN SINUM MATRIS ECCLESIÆ

ANNO 1858 FLORENTIÆ RECEPTORUM

FILIUS SACERDOS

24426



## INTRODUCTION

It is the boast of English Catholicity that throughout the dark days of persecution it clung with its whole might to the Mass. What else could have saved it? And as in their love for the Mass lay the secret of our forefathers' strength, when to hear Mass was to break the law of the land, so now that that unjust law has long been abolished, it will still be the sight of our enduring love for the Holy Sacrifice that will ever continue to draw so many others from outside into communion with us, to worship with us around the same altar, and to share with us the graces that are there dispensed.

Though our love for the Mass be unquestioned, and though simple faith and heartfelt devotion be all that is needed for us to profit by the hearing of Mass, it may yet be that many amongst us, even of those who have spent much time in study, have been but imperfectly trained to appreciate the inner grandeurs of the Mass, considered as the masterpiece of our Catholic liturgy. Its antiquity and beauty, the story of its gradual structure, its prayers and ceremonies that, as with so many jewelled links, bind us to that early age when the Roman Pontiffs sacrificed in the Catacombs, its relations to the ancient and more ornate liturgies of

the East, its connection with the great central dogma of our Redemption, which it commemorates and renews, are themes which should make a wider and deeper appeal than they do to many Catholic minds. Those who three centuries ago went out from us, are beginning to see what treasures they then flung away, and how false their ancestors were to antiquity, when, under the plea of a return to primitive belief and usage, they substituted their Communion Service for the Mass. Should not we, on our side, show what store we set by this priceless possession, which has never been lost to us, by endeavouring to make ourselves familiar with its history, and cultivating a more than superficial acquaintance with its hidden meanings?

Much that will aid our people to do this will be found in this much enlarged and rewritten reprint of an excellent little work. All will find it replete with interest, and those whose duty it is to instruct the young will be able to draw hence abundance of material wherewithal to supplement their instructions to more advanced pupils. It is pleasing to note how the author, in explaining wherein lies the essence of the Sacrifice of the Mass, prefers that explanation which has ancient Catholic tradition in its favour, to any of the theories elaborated after the Council of Trent. Whilst admitting that all Sacrifice demands, by its very nature, the destruction of the victim offered, he draws attention to two very important truths, namely, that in its original concept every sacrifice is but a sign, or token, of interior immolation, and that Christ in the Mass is not visible under His own proper accidents. Hence he rightly infers that, even were Christ really done to death



in the Mass, His death would in no wise appeal to our senses, and so would not enter into the sign, constituting the exhibition of outward worship. When a victim is offered to God under a species not its own, a mode of oblation which transubstantiation alone can make possible, all that can be required to effect the sacrifice is that the species assumed be made to portray destruction, and put on the semblance of death. This is effected in the Mass, wherein, by the separate consecration, Christ's Body is made present under the species of Bread, and His Blood under those of Wine.

✠ GEORGE AMBROSE BURTON.



## FOREWORD

THERE is nothing new in this little book ; and it is designed not for the advanced, but the beginner in Liturgical Studies. Some ten years ago I wrote a short treatise on the Mass, some seventy brief pages, chiefly concerning the historical aspect of the Holy Sacrifice, as a growth and development from Apostolic days. This booklet, though never advertised in any way, and printed privately besides, met with a very sympathetic reception from many friends ; and the letters received from seven or eight of the bishops in England were especially encouraging.

I had made some mistakes, and these were pointed out in a most friendly and generous way, that I might profit by experience. The gist, however, of the great majority of the criticisms that came to me is contained in a letter from Father Joseph Browne, S.J., who was then Rector of Stonyhurst. He wrote : "Your little book is full of information, and it will be invaluable to people who have not time to read a longer tractate. I have long thought that half the reason why Catholics are so remiss about Mass is that they are taught and know so little about it. So I hope that your work may be blessed by awakening in many a greater love of the Holy Sacrifice. The only regret I have is that you have confined yourself within such narrow limits ; you must have a great quantity of matter amassed, and I am hoping that you will one day venture on a larger work on the same subject, *for a popular book of the kind is a real need.*"

James Laird Patterson, the late revered Bishop of Emmaus, wrote in the same sense, as did also Bishop Knight, then in the seventy-fifth year of a life all given to the love of God and men. Father Reginald Colley, late Rector of Stonyhurst and Provincial S.J., Father Bampton, Rector of Beaumont, and the venerable Father Edward Purbrick were equally reassuring, as was also the then head of the English hierarchy, H. E. Card. Vaughan. From the learned Bishop Preston, and also from Bishop Bagshawe, letters came to me full of the most welcome and useful criticism on a theological point of abstruseness and difficulty which I had touched upon too hurriedly. Finally, my own bishop, Dr. Burton, approved my first attempt, and encouraged me to future effort in the same direction.

The end now aimed at, therefore, is a "popular book" on the Divine Liturgy, containing, in handbook or textbook form, some of the results arrived at by liturgical experts and scholars; results which in many cases are to be found only in larger works, and volumes not always easily accessible.

There is no antidote to the spirit of heresy and modern unbelief equal, after the grace of God, to an appreciation, founded on knowledge, of the sacrifice of the New Law. I owe much to the Rev. Dr. Wilhelm for his most kind and valuable advice, of which I have gratefully availed myself to the full. He encouraged me to hope that I might be able to produce a compendium of liturgical information which, though far shorter and cheaper, might, for the ordinary reader, be as useful as more learned works. My indebtedness, for his help in the chapter "What the Mass is," to the late Bishop Preston, I have already spoken of, and it only remains for me now



to thank those authors and publishers who have so courteously allowed me to make use of their works, or to quote from the same, often at considerable length.

Amongst writers my very grateful acknowledgments are especially due to G. M. A. R. Tucker, who is responsible for the second part of the handbook "Christian and Ecclesiastical Rome," Part II. "The Liturgy in Rome"; to the learned Bishop Hedley of Newport, who has most kindly consented to my quoting his words and opinions as they are found in the 9th chapter of his work on the Blessed Eucharist; and to the Secretary and Society for the Promoting of Christian Knowledge, who have allowed me to make use of their literal translation of Mgr. Duchêsne's invaluable work, *Les Origines du Culte Chrétien*.

The courtesy of Messrs. Macmillan has permitted me to reproduce a long quotation concerning the Mass from the 22nd chapter of Walter Pater's "Marius the Epicurean"; a passage which I venture to hope will be found to be nearly as full of joy for the lovers of the Divine Liturgy as John Henry Newman's far better known and more often quoted words in "Loss and Gain."

Lastly, I have to thank the Rev. Dr. Adrian Fortescue, and his publishers, the Catholic Truth Society, for allowing me to make use of his learning in the lists of Eastern Churches, given as an Appendix, and in the elucidation of the Epiklesis. I need hardly say how much value is added to this Handbook by the dissertation on Ecclesiastical or Liturgical Music which the Right Rev. Mgr. Canon Connelly has so generously contributed thereto, and I very gladly take this opportunity of acknowledging my indebtedness to him for consenting to act as censor to "Liturgical Notes," printed in 1902,

with the imprimatur of His Grace the present Archbishop of Westminster. Mr. Edmund Bishop's learned pamphlet on "The Genius of the Roman Rite" has been of great use to me in a footnote to the fourth chapter; and in identifying the prayer "*Quam oblationem*" as the Roman-Canon invocation of God over the bread and wine, which, though not the Greek epiklesis, still somewhat recalls the same, inasmuch as it too is a manifest calling upon God to intervene in the mystery, I have followed Mr. Bishop's reasoning in the sixth section of his Appendix to Dom. Connolly's "*Homilies of Narsai*," Camb. Univ. Press, 1909. His view is quite clear: that the Roman Canon does contain an invocation on the bread and wine in the "*Quam oblationem*"; that this is not a true epiklesis in the Greek sense at all, but that it is the only sort of epiklesis the Latin Church ever had. The arguments advanced by Dom. de Puniet in the very interesting paper on this subject, contributed by him to the Eucharistic Congress of 1908, have also very materially helped to decide me to call the "*Quam oblationem*" the Latin epiklesis, the word understood in the sense above explained. In the same sense must be taken any expression in Chap. VII. wherein I may have appeared to hold the Latin invocation to be the exact counterpart of the Greek epiklesis, or to have attributed this opinion to Mr. Bishop. To His Lordship the Bishop of Clifton I am indebted more than I can say for the "Introduction," and his kind interest throughout my work.

THE AUTHOR.

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# HANDBOOK OF THE DIVINE LITURGY

## *The Ordinary of the Mass*

*The Priest begins at the foot of the Altar.*

**I**N nomine Patris, et  
Filii, et Spiritus San-  
cti. Amen.

P. Introibo ad altare  
Dei.

R. Ad Deum qui læti-  
ficat juventutem meam.

**I**N the name of the Fa-  
ther, and of the Son,  
and of the Holy Ghost.  
Amen.

I will go in to the altar  
of God.

To God who giveth joy  
to my youth.

### PSALM XLII.

**J**UDICA me Deus, et  
discerne causam me-  
am de gente non sancta:  
ab homine iniquo et  
doloso erue me.

R. Quia tu es Deus  
fortitudo mea: quare  
me repulisti, et quare

**J**UDGE me, O God, and  
distinguish my cause  
from the nation that is  
not holy; deliver me from  
the unjust and deceitful  
man.

For thou art God my  
strength: why hast thou  
cast me off? and why go

tristis incedo, dum affligit me inimicus?

P. Emittere lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei; ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in ci-thara Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

I sorrowful whilst the enemy afflicteth me?

Send forth thy light and thy truth; they have conducted me and brought me unto thy holy hill, and into thy tabernacles.

And I will go in to the altar of God; to God who giveth joy to my youth.

To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

I will go into the altar of God.

To God who giveth joy to my youth.

Our help is in the name of the Lord.

R. Qui fecit cœlum et  
terram.

Who made heaven and  
earth.

*In Masses of Requiem for the Dead, and in Masses of the Time, from Passion Sunday till Holy Saturday exclusively, the above Psalm Judica is omitted.*

P. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis et vobis fratres, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.

R. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, to all the saints and to you brethren, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints and you brethren, to pray to the Lord our God for me.

May Almighty God be merciful to thee, and thy sins being forgiven, bring thee to everlasting life.

Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibussanctis et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem archangelum, beatum Joannem Baptistam, sanctos apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you Father, to pray to the Lord our God for me.

May Almighty God be merciful to you, and your sins being forgiven, bring you to everlasting life.

Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

Amen.

P. Deus tu conversus  
vivificabis nos.

R. Et plebs tua læta-  
bitur in te.

P. Ostende nobis, Do-  
mine, misericordiam  
tuam.

R. Et salutare tuum  
da nobis.

P. Domine exaud ora-  
tionem meam.

R. Et clamor meus ad  
te veniat.

P. Dominus vobis-  
cum.

R. Et cum spiritu tuo.

P. Oremus.

O God, thou being  
turned towards us, wilt  
enliven us.

And thy people will  
rejoice in thee.

Shew us, O Lord, thy  
mercy.

And grant us thy sal-  
vation.

O Lord hear my prayer.

And let my cry come  
to thee.

The Lord be with you.

And with thy spirit.

Let us pray.

*The Priest goes up to the Altar, saying,*

Aufer a nobis, quæsu-  
mus Domine, iniquitates  
nostras: ut ad Sancta  
Sanctorum puris merea-  
mur mentibus introire.  
Per Christum Dominum  
nostrum. Amen.

Take away from us, we  
beseech thee, O Lord, our  
iniquities; that we may  
deserve to enter into the  
Holy of Holies with pure  
minds: through Christ  
our Lord. Amen.

*Bowing down, with his hands upon the Altar, he says,*

Oramus te, Domine  
per merita sanctorum  
tuorum, quorum re-  
liquiæ hic sunt, et o-

We beseech thee, O  
Lord, by the merits of  
those saints, whose relics  
are here, and of all the

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mnium sanctorum: ut saints, to vouchsafe to  
indulgere digneris omnia pardon all my sins. Amen.  
peccata mea. Amen.

*At High Mass, the Priest before he reads the Introit blesses incense, saying,*

Ab Illo benedicaris,	Mayest thou be blessed
in cujus honore cremaberis. Amen.	by Him, in whose honour thou shalt be burnt. Amen.

*Receiving the thurible from the Deacon, he incenses the Altar, and returns the thurible to the Deacon, who incenses the Priest only. Then the Priest reads the Introit, and afterwards says,*

P. Kyrie eleison.	Lord have mercy on us.
R. Kyrie eleison.	Lord have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.
R. Christe eleison.	Christ have mercy on us.
P. Christe eleison.	Christ have mercy on us.
R. Christe eleison.	Christ have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.
R. Kyrie eleison.	Lord have mercy on us.
P. Kyrie eleison.	Lord have mercy on us.

*Returning to the Middle of the Altar, he says,*

Gloria in excelsis	Glory be to God on
Deo, et in terra pax	high, and on earth peace
hominibus bonæ voluntatis. Laudamus te,	to men of good will. We
benedicimus te, adoramus te, glorificamus te.	praise thee, we bless thee,
Gratias agimus tibi	we adore thee, we glorify
propter magnam gloriam	thee. We give thee
	thanks for thy great
	glory. O Lord God

tuam. Domine Deus rex  
cœlestis, Deus Pater om-  
nipotens. Domine Fili  
unigenite Jesu Christe.  
Domine Deus, Agnus  
Dei, Filius Patris. Qui  
tollis peccata mundi,  
miserere nobis. Qui  
tollis peccata mundi  
suscipe deprecationem  
nostram. Qui sedes ad  
dexteram Patris, mise-  
rere nobis. Quoniam tu  
solus sanctus, tu solus  
Dominus, tu solus altis-  
simus, Jesu Christe, cum  
Sancto Spiritu, in gloria  
Dei Patris. Amen.

heavenly king, God the  
Father Almighty. O  
Lord Jesus Christ the  
only-begotten Son. O  
Lord God, Lamb of God,  
Son of the Father. Who  
takest away the sins of  
the world, have mercy  
on us. Who takest away  
the sins of the world,  
receive our prayer. Who  
sittest on the right hand  
of the Father, have mercy  
on us. For thou only  
art holy, thou only art  
Lord, thou only art most  
high, O Jesus Christ,  
with the Holy Ghost, in  
the glory of God the  
Father. Amen.

*He kisses the Altar, and turning to the people, says,*

P. Dominus vobis- The Lord be with you.  
cum.

R. Et cum spiritu tuo. And with thy spirit.

P. Oremus. Let us pray.

*Then follow the COLLECTS, at the end of the first and last of which the Acolyth answers Amen. After which the Epistle, at the end of which is answered Deo Gratias; Thanks be to God. Then the Gradual, Tract, Alleluia or Sequence, according to the time. Then the Priest, bowing down before the middle of the Altar, says,*

Munda cor meum, ac Cleanse my heart, and  
labia mea, omnipotens my lips, O Almighty

Deus, qui labia Isaïæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Jube Domine benedicere.

Dominus sit in corde meo, et in labiis meis; ut digne et competenter annuntiem Evangelium suum. Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Initium (vel) sequentia Sancti Evangelii secundum N.

R. Gloria tibi Domine.

God, who didst cleanse the lips of the prophet Isaias with a burning coal: vouchsafe so to cleanse me by thy gracious mercy, that I may be able worthily to proclaim thy holy Gospel. Through Jesus Christ our Lord. Amen.

Give me thy blessing.

May the Lord be in my heart, and on my lips; that I may worthily and in a proper manner announce his Gospel.

Amen.

The Lord be with you.

And with thy spirit.

The beginning (or) continuation of the Holy Gospel according to N.

Glory be to thee O Lord.

*The Priest makes the sign of the Cross upon his forehead, mouth, and breast, and reads the Gospel; at the end of which the Acolyth answers,*

R. Laus tibi Christe.

Praise be to thee O Christ,



## THE ORDINARY OF THE MASS

*The Priest kisses the book (except in Masses of Requiem),  
saying,*

Per evangelica dicta  
deleantur nostra delicta.

By the words of the  
Gospel may our sins be  
blotted out.

*Then the Priest at the Middle of the Altar says the Nicene  
Creed, when it is appointed to be said.*

CREDO in unum  
Deum, Patrem o-  
mnipotentem, factorem  
cœli et terræ, visibilium  
omnium et invisibilium.  
Et in unum Dominum  
Jesum Christum, Filium  
Dei unigenitum. Et ex  
Patre natum ante omnia  
sæcula. Deum de Deo,  
lumen de lumine, Deum  
verum de Deo vero.  
Genitum non factum,  
consubstantialem Patri:  
per quem omnia facta  
sunt. Qui propter nos  
homines, et propter no-  
stram salutem descendit  
de cœlis.\* Et incarnatus  
est de Spiritu Sancto ex  
Maria virgine: Et homo  
factus est. Crucifixus  
etiam pro nobis: sub  
Pontio Pilato passus, et  
sepultus est. Et resur-

I BELIEVE in one God,  
the Father Almighty,  
maker of heaven and  
earth, of all things vis-  
ible and invisible. And  
in one Lord Jesus Christ,  
the only-begotten Son of  
God. And born of the  
Father before all ages.  
God of God, light of light,  
true God of true God.  
Begotten, not made, con-  
substantial with the Fa-  
ther: by whom all things  
were made. Who for us  
men, and for our salvation  
descended from heaven.\*  
And was incarnate by the  
Holy Ghost of the Virgin  
Mary: and was made man.  
Was crucified also for us:  
suffered under Pontius  
Pilate and was buried.  
And the third day he  
rose again, according to

\* Here all kneel down.

rexit tertia die, secundum Scripturas. Et ascendit in cœlum : sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos : cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et vivificantem : qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur : qui locutus est per prophetas. Et unam, sanctam, Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismam in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi sæculi. Amen.

the Scriptures. And ascended into heaven : sits at the right hand of the Father. And again he shall come with glory, to judge the living and the dead : of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver ; who proceeds from the Father and the Son. Who together with the Father and the Son is adored and conglorified : who spoke by the prophets. And one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. Amen.

*He kisses the Altar, and turning to the people, says,*

P. Dominus vobiscum.  
R. Et cum spiritu tuo.  
P. Oremus.

The Lord be with you.  
And with thy spirit.  
Let us pray.

*Then he reads the Offertory, and uncovers the chalice.*

*Taking the paten with the host, he says,*

Suscipe sancte Pater  
omnipotens æterne  
Deus, hanc immacula-

Receive O holy Father,  
Almighty eternal God,  
this unspotted host, which

tam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis vivis atque defunctis : ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

I thy unworthy servant offer to thee my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians living and dead : that it may be available for me and them to life everlasting. Amen.

*Putting wine and water into the chalice, he says,*

Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti : da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus Dominus noster : Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus ; per omnia sæcula sæculorum. Amen.

O God who didst wonderfully constitute the dignity of human nature, and still more wonderfully reform it : grant that by the mystery of this water and wine we may be partakers of his divinity, who vouchsafed to become a partaker of our human nature, Jesus Christ, thy Son our Lord : who liveth and reigneth with thee in the unity of the Holy Ghost ; world without end. Amen.

*Offering up the chalice, he says,*

Offerimus tibi Domine, calicem salutaris,

We offer to thee O Lord, the chalice of salvation,

tuam deprecantes clementiam: ut in conspectu divinæ majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

beseeking thy clemency: that it may ascend with an odour of sweetness in the sight of thy Divine Majesty, for our salvation and that of the whole world. Amen.

*Bowing down before the Altar, he says,*

In spiritu humilitatis, et in animo contrito suscipiamur a te Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi Domine Deus.

May we be received by thee, O Lord, in the spirit of humility, and in a contrite mind; and so may our sacrifice be made in thy sight this day, that it may be pleasing to thee, O Lord God.

*Raising his hands and eyes, he says,*

Veni sanctificator omnipotens æterne Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come O Almighty and eternal God the sanctifier, and bless this sacrifice prepared for thy holy name.

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*At High Mass, he blesses the incense, saying,*

Per intercessionem beati Michaelis archangeli stantis a dextris altaris incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et

By the intercession of blessed Michael the archangel standing on the right hand of the altar of incense, and of all his elect, may the Lord vouchsafe to bless this incense,

in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.	and receive it as an odour of sweetness. Through Christ our Lord. Amen.
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*The Priest incenses the bread and wine, saying,*

Incensum istud a te benedictum, ascendat ad te Domine, et descendat super nos misericordia tua.	May this incense blessed by thee, ascend to thee, O Lord, and may thy mercy descend upon us.
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*Then he incenses the Altar, saying,*

Dirigatur, Domine, oratio mea, sicut incensum, in conspectu tuo; elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis: ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.	Let my prayer be directed, O Lord, as incense, in thy sight; the lifting up of my hands as even sacrifice. Set a watch, O Lord, before my mouth: and a door round about my lips: that my heart may not incline to evil words: to make excuses in sins.
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*Returning the thurible to the Deacon, he says,*

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ charitatis. Amen.	May the Lord enkindle within us the fire of his love, and the flame of eternal charity. Amen.
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*Washing his hands, he says,*

Lavabo inter innocentes manus meas: et circumdabo altare tuum Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis Deus animam meam: et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

Gloria Patri, et Filio: et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper; et in sæcula sæculorum. Amen.

I will wash my hands among the innocent: and will compass thy altar, O Lord.

That I may hear the voice of praise: and tell of all thy marvellous works.

O Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth.

Take not away my soul, O God, with the wicked; nor my life with bloody men.

In whose hands are iniquities, their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.'

*The Gloria Patri is omitted in Masses of Requiem for the Dead, and in Passion time.*

*Bowing down before the Altar, the Priest says,*

Suscipe sancta Trinitas hanc oblationem, quam tibi offerimus ob memoriam passionis, resurrectionis et ascensionis Jesu Christi Domini nostri: et in honore beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive O holy Trinity, this oblation which we offer to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and in honour of blessed Mary ever virgin, and blessed John Baptist, and the holy Apostles Peter and Paul, and of these, and all the saints: that it may be to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

*Turning to the people, he says aloud,*

Orate, fratres,

Brethren, pray,

*And continues in a low voice,*

ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem Omnipotentem.

that my sacrifice and yours may be acceptable to God the Father Almighty.

*The Acolyth answers,*

Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, for our benefit, and that of all his holy Church.

*The Priest answers in a low voice, Amen. Then he reads the Secret Prayers, and concludes them by saying aloud,*

P. Per omnia sæcula sæculorum.

World without end.

R. Amen.

Amen.

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Sursum corda.

Raise up your hearts.

R. Habemus ad Dominum.

We have them raised up to the Lord.

P. Gratias agamus Domino Deo nostro.

Let us give thanks to the Lord our God.

R. Dignum et justum est.

It is worthy and just.

*The following Preface is said from Christmas Day till the Epiphany (except on the Octave of St. John), on the Purification of the B.V. Mary, on Corpus Christi, and during the Octave, and on the Transfiguration of our Lord.*

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater

IT is truly worthy and just, right and salutary, that we should always and in all places give thanks to thee O holy Lord,



omnipotens, æterne Deus. Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes.

Father Almighty, Eternal God; because, by the mystery of the Word incarnate, the new light of thy brightness has shone upon the eyes of our mind: that while we visibly acknowledge God, we may be carried on by him to the love of things invisible. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the troop of the heavenly army, we sing a hymn to thy glory, repeating without end.

*Within the Action, or more solemn part of the Sacrifice.*

Communicantes, et diem sacratissimum celebrantes, quo beatæ Mariæ intemerata virginitas huic mundo edidit Salvatorem. Sed et memoriam venerantes, in primis ejusdem gloriosæ semper virginis Mariæ, genitricis ejusdem Dei et Domini nostri Jesu Christi; sed et beatorum apostolorum ac martyrum tuorum etc.

Communicating, and celebrating the most sacred day on which the unviolated virginity of blessed Mary gave to this world a Saviour. As also venerating the memory, in the first place, of the same glorious Mary, ever virgin, mother of the same, our God and Lord Jesus Christ; and likewise of thy blessed apostles and martyrs, &c.

*In the Midnight Mass is said,*

Noctem	sacratissi-	The most sacred night,
mam celebrantes, qua.		on which.

*But in all Masses afterwards it is said as above, to the Octave of the Nativity, inclusively.*

*On the EPIPHANY OF OUR LORD, and during the Octave.*

Vere dignum, etc. . . .  
 Quia cum Unigenitus  
 tuus in substantia no-  
 stræ mortalitatis appa-  
 ruit, nova nos immortali-  
 tatis suæ luce reparavit.  
 Et ideo, etc. *ut supra.*

It is truly worthy, &c.  
 Because, when thy only-  
 begotten Son appeared in  
 the substance of our mor-  
 tality, he repaired us with  
 the new light of his im-  
 mortality. And therefore,  
 &c. *as above.*

*Within the Action.*

Communicantes, et  
 diem sacratissimum  
 celebrantes, quo uni-  
 genitus tuus in tua  
 tecum gloria coæternus,  
 in veritate carnis nostræ  
 visibiliter corporalis ap-  
 paruit. Sed et me-  
 moriam venerantes, in  
 primis gloriosæ semper  
 virginis Mariæ, genitricis  
 ejusdem Dei et Domini  
 nostri Jesu Christi: sed  
 et beatorum Apostolo-  
 rum, etc.

Communicating, and  
 celebrating the most sa-  
 cred day, on which thy  
 only-begotten Son, co-  
 eternal with thee in thy  
 glory, appeared visibly in  
 the truth of our bodily  
 flesh. As also venerating  
 the memory, in the first  
 place, of the glorious  
 Mary, ever virgin, mother  
 of the same, our God and  
 Lord Jesus Christ: and  
 likewise of thy blessed  
 Apostles, &c.

*And it is said during the whole octave.*

*From Ash Wednesday to Passion Sunday, except on feasts which have a proper Preface.*

Vere dignum, etc. . . .  
 Qui corporali jejunio  
 vitia comprimis, men-  
 tem elevas, virtutem  
 largiris et præmia: per  
 Christum Dominum  
 nostrum. Per quem  
 majestatem tuam lau-  
 dant Angeli, adorant  
 Dominationes, tremunt  
 Potestates. Cœli cœlo-  
 rumque virtutes, ac beata  
 Seraphim socia exulta-  
 tione concelebrant. Cum  
 quibus et nostras voces,  
 ut admitti jubeas depre-  
 camur, supplicii confes-  
 sione dicentes.

It is truly worthy, &c.  
 Who by bodily fasting  
 dost repress vice, elevate  
 the mind, bestow virtue  
 and rewards: through  
 Christ our Lord. By  
 whom the Angels praise  
 thy Majesty, the Domina-  
 tions adore, the Powers  
 tremble. The heavens  
 and the powers of the  
 heavens, and the blessed  
 Seraphim celebrate it to-  
 gether with equal exulta-  
 tion. With whom we  
 beg that thou wouldst  
 command our voices also  
 to be admitted, saying  
 with suppliant confession.

*From Passion Sunday till Maundy Thursday (except on feasts which have a proper Preface), and in Masses of the Cross and of the Passion.*

Vere dignum, etc. . . .  
 Qui salutem humani  
 generis in ligno crucis  
 constituisti: ut unde  
 mors oriebatur, inde vita  
 resurgeret: et qui in  
 ligno vincebat, in ligno  
 quoque vinceretur: per

It is truly worthy, &c.  
 Who didst appoint the  
 salvation of mankind  
 upon the wood of the  
 cross: that life might  
 arise from that which  
 produced death: and that  
 he who conquered by

Christum Dominum nostrum. Per quem, etc.

wood, by wood also might overcome: through Christ our Lord: by whom, &c.

*From Holy Saturday till Ascension Day: In the Mass of Holy Saturday is said in hac potissimum nocte; on Easter Day and till the Saturday following (inclusively) in hac potissimum die, and afterwards in hoc potissimum gloriosius.*

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hac potissimum die gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo, etc. *ut supra.*

It is truly worthy and just, right and salutary, to extol thee, O Lord, indeed at all times, but more gloriously on this day particularly, when Christ our Pasch was immolated. For he is the true Lamb, who has taken away the sins of the world. Who destroyed our death by dying, and by rising again repaired our life. And therefore, &c. *as in the first Preface.*

*Within the Action.*

Communicantes et diem sacratissimum celebrantes Resurrectionis Domini nostri Jesu Christi secundum carnem: sed et memoriam, etc.

Communicating and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh: As also venerating, &c.

*Sequitur,*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque quos regenerare dignatus es ex aqua et Spiritu Sancto, tribuens eis remissionem omnium peccatorum quæsumus Domine, ut placatus accipias, etc.

*Then as follows :*

We beseech thee, therefore, O Lord, favourably to receive this oblation of our service, and that of all thy family, which we offer to thee for these also whom thou hast been pleased to regenerate of water and the Holy Spirit, granting them remission of all sins, &c.

*This is said from Holy Saturday till the Saturday following (inclusively), but in the Mass of Holy Saturday is said et noctem sacratissimam, this most sacred night.*

*From Ascension Day to Whitsun Eve (exclusively).*

Vere dignum, etc. . . . Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est elevatus in cælum, ut nos divinitatis suæ tribueret esse participes. Et ideo, etc.

It is truly worthy, &c. . . . Who after his resurrection manifestly appeared to all his disciples, and as they looked on was taken up into heaven, that he might grant us to be partakers of his divinity. And therefore, &c.

*Within the Action.*

Communicantes et diem sacratissimum celebrantes, quo Dominus noster, unigenitus Filius

Communicating, and celebrating the most sacred day, on which our Lord, thy only begotten

tuus, unitam sibi fragilitatis nostræ substantiam, in gloriæ tuæ dextera collocavit. Sed et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis ejusdem Dei et Domini nostri, etc.

Son, placed on the right hand of thy glory the substance of our frailty united to himself. As also venerating the memory, in the first place, of the glorious Mary, ever Virgin, mother of the same our God and Lord, &c.

*And it is said during the whole octave.*

*From Whitsun Eve to the Saturday following (inclusively) and in votive Masses of the Holy Ghost, omitting the words, hodierna die.*

Vere dignum, etc. . . . Qui ascendens super omnes cœlos, sedens que ad dexteram tuam, promissum Spiritum Sanctum (hodierna die) in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et supernæ virtutes, atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes.

It is truly worthy, &c. . . . Who ascending above all the heavens, and sitting at thy right hand, poured out the promised Holy Spirit (this day) upon the children of adoption. Wherefore the whole world exults in exceeding great joy. As likewise the virtues on high, and the angelic powers, sing a hymn to thy glory, saying without end.

*Within the Action.*

Communicantes et diem sacratissimum Pentecostes celebrantes,

Communicating, and celebrating the most sacred day of Pentecost,

quo Spiritus Sanctus  
Apostolis in igneis lin-  
guis apparuit. Sed et  
memoriam, etc.

on which the Holy Ghost  
appeared to the Apostles  
in fiery tongues. As also  
venerating, &c.

*Sequitur,*

Hanc igitur oblationem  
servitutis nostræ, sed  
et cunctæ familiæ tuæ,  
quam tibi offerimus pro  
his quoque quos regene-  
rare dignatus es ex aqua  
et Spiritu Sancto, tri-  
buens eis remissionem  
omnium peccatorum,  
quæsumus, Domine, ut  
placatus accipias, etc.

*Then as follows :*

We beseech thee there-  
fore, O Lord, favourably  
to receive this oblation  
of our service, and that  
of all thy family, which  
we offer to thee for these  
also whom thou hast been  
pleased to regenerate of  
water and the Holy Spirit,  
granting them remission  
of all sins, &c.

*This is said till the Saturday following inclusively.*

*On Trinity Sunday, and all Sundays which have no proper  
Preface ; also in Votive Masses of the Blessed Trinity.*

Vere dignum, etc. . . .  
Qui cum unigenito Filio  
tuo, et Spiritu Sancto,  
unus es Deus, unus es  
Dominus, non in unius  
singularitate personæ,  
sed in unius Trinitate  
substantiæ. Quod enim  
de tua gloria revelante  
te credimus, hoc de Filio  
tuo, hoc de Spiritu  
Sancto sine differentia  
discretionis sentimus.  
Ut in confessione veræ

It is truly worthy, &c.  
. . . Who with thy only-  
begotten Son, and the  
Holy Ghost, art one God,  
art one Lord : not in the  
singularity of one person,  
but in the Trinity of one  
substance. For what we  
believe of thy glory, as  
thou revealest it, that we  
believe of thy Son, and  
the same of the Holy  
Ghost, without any differ-  
ence. That in the con-



sempiternæque Deitatis,  
et in personis proprietas,  
et in essentia unitas, et  
in maiestate adoretur  
æqualitas. Quam lau-  
dant Angeli, atque Arch-  
angeli, Cherubim quo-  
que ac Seraphim: qui  
non cessant clamare quo-  
tidie, una voce dicentes.

fession of the true, and  
sempiternal Deity, pro-  
priety in persons, unity in  
essence, and equality in  
majesty be adored. Which  
the Angels praise, and the  
Archangels, the Cherubim  
also and Seraphim: who  
cease not to cry out daily,  
saying with one voice.

*On the Feasts of the Blessed Virgin Mary (except the Puri-  
fication), and during their Octaves, when there is no  
Feast with a proper Preface, and in votive Masses of  
the Blessed Virgin.*

Vere dignum, etc. . . .  
Et te in \*\*\*\* beatæ  
Mariæ semper virginis  
collaudare, benedicere  
et prædicare. Quæ et  
unigenitum tuum Sancti  
Spiritus obumbratione  
concepit; et virginitatis  
gloria permanente, lu-  
men æternum mundo  
effudit, Jesum Christum  
Dominum nostrum. Per  
quem, etc.

It is truly worthy, &c.  
. . . . And to praise, bless  
and extol thee on the \*\*\*\*  
of blessed Mary ever vir-  
gin, who both conceived  
thy only-begotten Son by  
the overshadowing of the  
Holy Ghost; and without  
losing the glory of vir-  
ginity, brought forth to  
the world the eternal  
light, Jesus Christ our  
Lord. Through whom, &c.

*On Feasts of the Apostles and Evangelists (except the day  
of St. John the Apostle) and during their Octaves,  
when there is no proper Preface; also in votive Masses  
in their honour.*

Vere dignum et ju-  
stum est, æquum et salu-

It is truly worthy and  
just, right and salutary,



tare, te Domine suppliciter exorare, ut gregem tuum pastor æternæ non deseras; sed per beatos Apostolos tuos continua protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. Et ideo, etc.

humbly to beseech thee, O Lord, that thou the eternal pastor, wouldst not desert thy flock; but preserve it with a constant protection by thy blessed Apostles. That it may be governed by those same rulers, whom thou hast conferred upon it to preside as pastors and vicars of thy work. And therefore, &c.

*On all Ferias, and Feasts which have no proper Preface: also in all Masses of Requiem for the Dead.*

Vere dignum, etc. . . .  
Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Cœli cœlorumque virtutes, ac beata Seraphim socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplicii confessione dicentes.

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua, Hosanna in excelsis.

It is truly worthy, &c. . . .  
By whom the Angels praise thy majesty, the Dominations adore, the Powers tremble. The heavens and the virtues of the heavens, and blessed Seraphim, celebrate it with exultation together. With whom we beg thee to command our voices to be admitted, saying with suppliant confession.

Holy, Holy, Holy, Lord God of hosts. The heavens and earth are full of thy glory, Hosanna in the highest.

Benedictus qui venit  
in nomine Domini.

Hosanna in excelsis.

Blessed is he that com-  
eth in the name of the  
Lord.

Hosanna in the highest.

## The Canon of the Mass

*The Priest says in a low voice,*

TE igitur clementis-  
sime Pater, per Je-  
sum Christum Filium  
tuum Dominum no-  
strum, supplices rogamus  
ac petimus, uti accepta  
habeas, et benedicas hæc  
dona, hæc munera, hæc  
sancta sacrificia illibata,  
in primis quæ tibi offeri-  
mus pro Ecclesia tua  
sancta Catholica; quam  
pacificare, custodire, adu-  
nare, et regere digneris  
toto orbe terrarum: una  
cum famulo tuo Papa  
nostro N. et Antistite  
nostro N. et omnibus or-  
thodoxis, atque Catho-  
licæ et Apostolicæ fidei  
cultoribus.

WE humbly beg and  
beseech thee, there-  
fore, O most merciful Fa-  
ther, through Jesus Christ  
thy Son, our Lord, to  
accept and bless these  
gifts, these presents, these  
holy, undefiled sacrifices,  
which we offer thee  
especially for thy holy  
Catholic Church; which  
vouchsafe to pacify, pre-  
serve, unite and govern  
throughout the world; to-  
gether with thy servant  
our Pope N. and our  
Bishop N. and all ortho-  
dox persons, and profes-  
sors of the Catholic and  
Apostolic faith.

## Commemoration of the Living

Memento Domine  
famulorum, famularum-  
que tuarum N. et N.

Remember, O Lord, thy  
servants of both sexes, N.  
and N.

*He pauses a moment, and prays for those for whom he wishes to pray in particular ; after which he continues :*

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis pro se, suisque omnibus: pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi-que reddunt vota sua æterno Deo vivo et vero.

And all here present, whose faith and devotion are known to thee, for whom we offer to thee, or who offer to thee this sacrifice of praise, for themselves, and all that belong to them: for the redemption of their souls, for the hope of their salvation and safety: and render their vows to thee, the eternal, living and true God.

*Within the ACTION, or most solemn part of the Sacrifice.*

Communicantes, et memoriam venerantes, in primis gloriosæ semper virginis Mariæ, genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi; Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni,

Communicating, and venerating the memory, in the first place, of glorious Mary ever virgin, mother of our God and Lord Jesus Christ: as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul,

Joannis et Pauli, Cosmæ et Damiani, et omnium sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

Cosmas and Damian, and all thy saints: by whose merits and prayers mayest thou grant, that in all things we may be defended by the help of thy protection. Through the same Christ our Lord. Amen.

*Spreading his hands over the oblation, he says,*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris: ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem

We beseech thee, therefore, O Lord, to receive favourably this oblation of our service, as also of all thy family: and to dispose our days in thy peace, and command us to be delivered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, we beseech thee, vouchsafe to make in all things blessed, admitted, ratified, reasonable and acceptable: that it may be made for us the Body and Blood of thy most beloved Son our Lord Jesus Christ.

Who, the day before he suffered, took bread

in sanctas ac venerabiles manus suas: et elevatis oculis in cœlum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes:

HOC EST ENIM CORPUS MEUM.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas: item tibi gratias agens, benedixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes;

HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

Unde et memores

into his holy and venerable hands: and with eyes lifted up to heaven to thee, O God, his Almighty Father, giving thanks to thee, he blessed, broke, and gave to his disciples, saying: Take and eat you all of this:

FOR THIS IS MY BODY.

In like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands: also giving thanks to thee, he blessed it, and gave it to his disciples, saying: Take and drink ye all of it;

FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as you shall do these things, you shall do them in remembrance of me.

Wherefore O Lord, we

Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis : offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris; et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium patriarchæ nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium immaculatam hostiam.

thy servants, and likewise thy holy people, mindful as well of the blessed passion, as of the resurrection from the grave, and also the glorious ascension into heaven of the same Christ thy Son our Lord; offer to thy excellent majesty of thy gifts and presents a pure victim, a holy victim, an unspotted victim, the holy bread of eternal life, and the chalice of everlasting salvation.

Upon which vouchsafe to look with a propitious and serene countenance: and accept them, as thou didst vouchsafe to accept the offerings of thy just servant Abel, and the sacrifice of our patriarch Abraham: and that which thy high priest Melchisedech offered to thee, a holy sacrifice, an unspotted victim.

*Bowing down before the Altar, he says,*

Supplices te rogamus, omnipotens Deus; jube hæc perferri per manus sancti Angeli tui in sub-

We humbly beseech thee, O Almighty God; command these things to be carried by the hands

lime altare tuum, in conspectu divinæ majestatis tuæ: ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

of thy holy Angel to thy altar on high, in the presence of thy divine majesty: that all of us who shall receive the most holy body and blood of thy Son, by this participation of the altar, may be filled with all heavenly blessing and grace. Through the same Christ our Lord. Amen.

#### Commemoration of the Dead

Memento etiam, Domine, famulorum famularumque tuarum N. et N. qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Remember also, O Lord, thy servants of both sexes N. and N. who are gone before us with the sign of faith, and repose in the sleep of peace.

*Here he prays for those for whom he wishes to pray particularly; and then continues,*

Ipsis Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur, per eundem Christum Dominum nostrum.

Amen.

To these, O Lord, and to all who sleep in Christ, we beseech thee to grant a place of refreshment, light, and peace, through the same Christ our Lord. Amen.

*Striking his breast, and raising his voice a little, he says,*

Nobis quoque peccatoribus

Also to us sinners



*(and continues in a low voice),*

famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcelino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

Amen.

Per quem hæc omnia, Domine, semper bonas creas, sanctificas, vivificas, benedicis et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria,

thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all thy saints: into whose company do thou, we beseech thee, admit us, not considering our merits, but granting us thy forgiveness; through Christ our Lord. Amen.

By whom, O Lord, thou dost always create, sanctify, vivify, bless, and grant to us all these good things. Through him, and with him, and in him, is to thee, O God the Father, in the unity of the holy Ghost, all honour and glory,

*Then the Priest says aloud :*

Per omnia sæcula  
sæculorum.

World without end.



R. Amen.

P. Oremus :

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere ;

Pater noster, qui es in cœlis : sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Amen.

Let us pray ;

Admonished by salutary precepts, and formed by divine instruction, we presume to say ;

Our Father, who art in heaven : hallowed be thy name : thy kingdom come : thy will be done on earth as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

But deliver us from evil.

*The Priest answers in a low voice, Amen, and continues,*

Libera nos, quæsumus Domine, ab omnibus malis præteritis, præsentibus, et futuris : et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris :

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come : and the blessed and glorious Mary ever virgin, mother of God, with thy blessed Apostles Peter and Paul, and Andrew, and all the saints interceding, grant in thy mercy peace in our days ; that assisted by the help of thy mercy,

ut ope misericordiæ tuæ  
adjuti, et a peccato simus  
semper liberi, et ab  
omni perturbatione se-  
curi. Per eundem Do-  
minum nostrum Jesum  
Christum Filium tuum,  
qui tecum vivit et regnat  
in unitate Spiritus Sancti  
Deus,

we may both be ever free  
from sin, and secure from  
all disturbance. Through  
the same Lord Jesus  
Christ, thy Son, who lives  
and reigns with thee, in  
the unity of the Holy  
Ghost, God,

*Then he says aloud :*

Per omnia sæcula  
sæculorum.

R. Amen.

P. Pax Domini sit  
semper vobiscum.

R. Et cum spiritu tuo.

World without end.

Amen.

The peace of the Lord  
be always with you.

And with thy spirit.

*In a low voice :*

Hæc commixtio et  
consecratio Corporis et  
Sanguinis Domini nostri  
Jesu Christi fiat accipi-  
entibus nobis in vitam  
æternam, Amen.

May this commixtion  
and consecration of the  
Body and Blood of our  
Lord Jesus Christ be to  
us who receive it unto  
life everlasting, Amen.

*Then he says aloud, striking his breast,*

Agnus Dei, qui tollis  
peccata mundi, miserere  
nobis.

Agnus Dei, qui tollis  
peccata mundi, miserere  
nobis.

Agnus Dei, qui tollis

Lamb of God, who  
takest away the sins of the  
world, have mercy on us.

Lamb of God, who  
takest away the sins of the  
world, have mercy on us.

Lamb of God, who

peccata mundi, dona takest away the sins of the  
nobis pacem. world, grant us peace.

*In Masses of Requiem, for the Dead, instead of miserere nobis, is said dona eis requiem, grant them rest, and instead of dona nobis pacem, is said dona eis requiem sempiternam, grant them eternal rest. The Priest does not then strike his breast, nor does he say the first of the following prayers.*

Domine Jesu Christe,  
quidixisti Apostolis tuis:  
pacem relinquo vobis,  
pacem meam do vobis:  
ne respicias peccata mea,  
sed fidem Ecclesiæ tuæ;  
eamque secundum vo-  
luntatem tuam pacificare  
et coadunare digneris.  
Qui vivis et regnas Deus,  
per omnia sæcula sæcu-  
lorum. Amen.

Domine Jesu Christe  
Fili Dei vivi, qui ex  
voluntate Patris, coope-  
rante Spiritu Sancto, per  
mortem tuam mundum  
vivificasti: libera me  
per hoc sacrosanctum  
Corpus et Sanguinem  
tuum ab omnibus iniqui-  
tatibus meis et universis  
malis: et fac me tuis  
semper inhærere man-  
datis, et a te nunquam  
separari permittas: Qui

O Lord Jesus Christ,  
who didst say to thy  
Apostles; I leave you  
peace, I give you my  
peace; look not upon my  
sins, but upon the faith of  
thy Church; and vouch-  
safe to pacify and unite  
it according to thy will.  
Who livest and reignest  
God, world without end.  
Amen.

O Lord Jesus Christ,  
Son of the living God,  
who didst give life to the  
world by thy death, by  
the will of the Father, and  
the co-operation of the  
Holy Ghost: deliver me  
by this thy most holy  
body and blood, from all  
my iniquities, and all  
evils: and make me ever  
adhere to thy command-  
ments, and never permit  
me to be separated from

cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio Corporis tui Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia sæculorum. Amen.

Panem cœlestem accipiam, et nomen Domini invocabo.

thee: who with the same God the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

May the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, not be by judgment and condemnation: but in thy mercy let it avail to the safety of my soul and body, and the reception of a saving remedy. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. Amen.

I will take the bread of heaven, and call upon the name of the Lord.

*Then the Priest, raising his voice a little at the four first words, repeats three times, striking his breast:*

Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof: but say only the word, and my soul shall be healed.

*After which, he says,*

Corpus Domini nostri Jesu Christi custodiat

May the Body of our Lord Jesus Christ pre-

animam meam in vitam æternam. Amen.	serve my soul to life eternal. Amen.
--	---

*Then he receives the sacred Host, and says after a short pause :*

Quid retribuam Do-  
mino pro omnibus quæ  
retribuit mihi? Cali-  
cem salutaris accipiam,  
et nomen Domini invo-  
cabo. Laudans invocabo  
Dominum, et ab inimicis  
meis salvus ero.

What shall I return to  
the Lord for all that he  
has given to me? I will  
take the chalice of salva-  
tion, and call upon the  
name of the Lord. Prais-  
ing I will call upon the  
Lord, and I shall be saved  
from my enemies.

*Receiving the chalice, he says,*

Sanguis Dominus nostri  
Jesu Christi custodiat  
animam meam in vitam  
æternam. Amen.

May the Blood of our  
Lord Jesus Christ preserve  
my soul to life eternal.  
Amen.

*Here the Holy Communion is administered, if there are  
any persons to receive. The Acolyth spreads a cloth  
before them, and says the Confiteor.*

*Then the Priest turns to the Communicants, and pronounces  
a general absolution in these words :*

Misereatur vestri o-  
mnipotens Deus, et di-  
missis peccatis vestris,  
perducat vos ad vitam  
æternam.

R. Amen.

P. Indulgentiam, ab-  
solutionem et remissionem

May Almighty God  
have mercy on you, and  
your sins being forgiven,  
bring you to life everlast-  
ing.

Amen.

May the Almighty and  
merciful Lord give you

em peccatorum vestro-  
rum tribuat vobis o-  
mnipotens et misericors  
Dominus.

R. Amen.

pardon, absolution, and  
remission of all your sins.

Amen.

*Elevating a particle of the Blessed Sacrament, and  
turning towards the people, he says,*

Ecce Agnus Dei, ecce  
qui tollit peccata mundi:

Behold the Lamb of  
God, behold him who  
takes away the sins of  
the world:

*And then repeats three times Domine non sum dignus,  
as above.*

*Coming down to the rails, he administers the Holy Com-  
munion, saying to each Communicant,*

Corpus Domini nostri  
Jesu Christi custodiat  
animam tuam in vitam  
æternam, Amen.

May the Body of our  
Lord Jesus Christ pre-  
serve thy soul to life ever-  
lasting, Amen.

*Then he returns to the Altar, replaces the ciborium in the  
tabernacle, and takes wine into the chalice, saying,*

Quod ore sumpsimus  
Domine, pura mente ca-  
piamus: et de munere  
temporali fiat nobis re-  
medium sempiternum.

May we receive with a  
pure mind, O Lord, what  
we have taken with our  
mouth: and of a temporal  
gift may it become to us  
an eternal remedy.

*Taking wine and water into the chalice, he says,*

Corpustuum, Domine,  
quod sumpsisti, et Sanguis,

May thy Body, O Lord,  
which I have received,

quem potavi, adhæreat  
visceribus meis: ut præ-  
sta, ut in me non rema-  
neat scelerum macula,  
quem pura et sancta  
refecerunt sacramenta.  
Qui vivis et regnas in  
sæcula sæculorum,  
Amen.

and thy Blood which I  
have drunk, adhere to my  
bowels: and grant, that  
no stain of crimes may re-  
main in me, whom pure  
and holy mysteries have  
refreshed. Who livest  
and reignest, world with-  
out end, Amen.

*Having covered the Chalice, he goes to the book, and reads  
the Communion; after which he turns to the people, and  
says,*

Dominus vobiscum.  
R. Et cum spiritu tuo.  
P. Oremus.

The Lord be with you.  
And with thy spirit.  
Let us pray.

*Then he reads the Post Communions, at the end of the first  
and last prayers of which, the Acolyth answers, Amen.  
Afterwards he turns again towards the people, and says,*

Dominus vobiscum.  
R. Et cum spiritu tuo.  
P. Ite, missa est.  
R. Deo gratias.

The Lord be with you.  
And with thy spirit.  
Go, you are dismissed.  
Thanks be to God.

*Instead of which, when the Gloria in excelsis has been  
omitted, he says,*

Benedicamus Domino.  
R. Deo gratias.

Let us bless the Lord.  
Thanks be to God.

*But in Masses of Requiem for the Dead:*

Requiescant in pace.  
R. Amen.

May they rest in peace.  
Amen.

*Then bowing down before the Altar, he says :*

Placeat tibi sancta Trinitas, obsequium servitutis meæ, et præsta; ut sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum, Amen.

Let the homage of my service be pleasing to thee, O holy Trinity; and grant, that the sacrifice which I, unworthy as I am, have offered to the eyes of thy majesty, may be acceptable to thee, and, by thy mercy, be a propitiation for me, and for all for whom I have offered it. Through Christ our Lord, Amen.

*Then he gives the Blessing in these words :*

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

May Almighty God, Father, Son, and Holy Ghost, bless you.

R. Amen.

Amen.

*In Masses of Requiem the Blessing is not given.*

*Then follows the beginning of St. John's Gospel, if no other is to be read.*

P. Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

And with thy spirit.

P. Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to St. John.

R. Gloria tibi Domine.

Glory be to thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum, et Deus

In the beginning was the Word, and the Word was with God, and the



erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate

Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was to bear witness of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name. Who

viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis (et vidimus gloriam ejus, gloriam quasi unigeniti a Patre), plenum gratiæ et veritatis.

R. Deo gratias.

are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father) full of grace and truth.

Thanks be to God.

## DIVISIONS OF THE ROMAN MASS

I. Mass of the Catechumens.	Prayers.	<p>(Collecta, at place whence procession started for stational church.)</p> <p>The Confession, now Judica and Confiteor.</p> <p>Kyrie eleison. Fifth century. Remains of ancient diaconal litany.</p> <p>First collective prayer of celebrant, the collect.</p>
	Readings.	<p>Old Testament lesson.</p> <p>New Testament lesson. Epistle.</p> <p>The Holy Gospel. Sung by the deacon with great ceremony.</p>
	Chants.	<p>Introit, or Anthem at the Introit. (Entry of celebrant and ministers with much ceremony.)</p> <p>The Gloria in excelsis. Sixth century.</p> <p>Gradual (sung from ambo steps).</p> <p>Tract, Alleluia, Prose, or Sequence.</p>
	Homily or Sermon.	

*The Nicene  
Creed.*

{ In Spain it appeared early, recited before Communion. Thence spread to France, Germany, and Italy. It can hardly be said to belong to the Mass of the Catechumens, for the catechumenate had ceased in the West before the creed came to be solemnly chanted, at Rome probably in the eleventh century.

## II. Mass of the Faithful.

*The Offertory . . .*

Oremus (relic of Prayer of the Faithful).  
 Offertory Anthem or versicle.  
 Oblation of the Faithful (disappeared).  
 Diaconal oblation, preparation and presentation of gifts for the Sacrifice (disappeared).  
 Presbyteral oblation, or offering up with prayers of the prepared gifts.  
 Veni sanctificator, Incense, Lavabo, Suscipe.  
 Orate Fratres.  
 Second collective prayer, super oblata, the Secret.

*Eucharistic Prayer, or Anaphora.*  
 The Canon includes all the Anaphora except Preface and Trisagion.

Sursum corda and Preface.  
 The Trisagion, or Sanctus.  
 Te igitur (beginning of Canon).  
 First half of great Intercession, that for the living, with the Communicantes.  
 (Commemoration of the Saints.)  
 Hanc igitur, and Quam oblationem, the Latin Epiklesis.  
 The Consecration, beginning Qui pridie.  
 The Anamnesis (*cf.* Suscipe of Offertory).  
 The "Supra quæ propitio," and "Supplices Te rogamus."  
 Second part of great Intercession, that for the departed, with accompanying mention of the Saints, in the Nobis quoque.  
 The "Per Quem hæc omnia bona."

*The Pater, the Fraction, the Commixture.*  
 (Agnus Dei, the Pax, and prayers before Communion.)

*The Communion, post Communion (third collective prayer), and dismissal.*

*The final Blessing.*

## CHAPTER I

### THE DIVINE LITURGY

THE Greek word Liturgy is used strictly in the West as including the prayers, ceremonies, &c., which enter into the official or public worship of the Church. In this strict sense the Divine Office, public ceremonies, and rites such as the function prescribed for the dedication of a Church, form part of the Liturgy. Loosely, the word is even occasionally taken to include all ceremonies, public or private, which have for their form the authority of the Church's sanction. Here, however, the term, whether in the singular or the plural, is understood to refer only to the most important and essential part of Christian public worship, the Sacrifice of the Blessed Eucharist.

The Mass is the centre of all Christian external worship. As such, from a religious point of view it is obviously the most fascinating, the most absorbing of studies. It chances to be so also from the historical and archæological standpoints; for, being in itself a compendium of all Christian worship from the night of the Last Supper until to-day (*"Memoriam fecit mirabilium suorum misericors et miserator Dominus"*—The Lord, merciful and compassionate, hath made a summary of His wonderful works), a profound knowledge of the history and development of the one sacrifice of the New Law involves a certain

familiarity with all the most interesting points of Christian antiquity.

It is generally taken for granted by those whose acquaintance with the history of the Christian religion is but superficial, or popular, that the chief work in northern Europe of the sixteenth-century change of religious front, miscalled the Reformation, was to throw off the yoke of the Bishop of Rome. This is nothing but a plausible mistake, founded on the solid basis of insular or national prejudice and ignorance. The desire for emancipation from Roman overlordship in matters spiritual, or pertaining to the spiritual, proved the opportunity for the real workers of the movement to alter entirely the form of external Christianity, under the specious plea of reverting to what was simple, primitive, and scriptural. The reformers knew human nature quite well, if they knew little and cared less about Christian archæology. The Mass of all former external Christianity, the great Act of Christian public worship from the days of the Apostles, was the one object of their most virulent hate ; it was to be done away with at all costs, and the children who called for bread were to be given a stone. In place of the Sacrifice which gave to little ones the living and life-giving Bread was substituted by the wolves in sheep's clothing a new and eviscerated form of public worship, which, professing to be modelled, like the Mass, on the Institution of Christ at the Last Supper, was in reality nothing but a newly devised form of prayer, from which the life and soul of the Eucharistic Sacrifice had been torn.

This change of external worship it was which gave to the sixteenth-century revolt in Catholic England, and elsewhere, its specific character ; distinguishing it altogether from the schismatic revolts from Rome of the eleventh,

twelfth, and earlier centuries—changes which resulted in the formation of the Russian and other “Orthodox” schismatic bodies. No Sacrifice, no sacrificing or “massing” priests; this and nothing else was the keynote of the English and German Reformations; and the Zwinglian bread and wine, eaten and drunk from a trestle table, as under Elizabeth, was the result.

The break with all former tradition, practice, and dogma, which the reformers designed and effected in their articles and prayer-book, is aptly symbolised by their adoption of the vernacular language in their Communion Service—a revolution in liturgical practice hitherto unknown amongst schismatic bodies. It is also fitly shadowed forth by the tearing down of the Christian Altar, the mutilation of the image of Christ crucified, the extinction of the lights, which from the days of the Catacombs have spoken to Christians of the Presence of their God.

Members of the Anglican establishment, who form the High Church party of modern times, have gradually come to realise the intolerable nature of their isolated position, and that of all Protestant bodies, in Christendom. They alone, amongst professing Christians, have no Christian Sacrifice, no Mass. What profit accrues to them that “from the rising of the sun even to the going down of the same, in every place there is sacrifice, and there is offered to my name a clean oblation.” Little wonder is it that, as Bishop Patterson of Emmaus wrote shortly before his death, “the high Church Anglicans are straining every nerve to re-introduce the Mass (or its imitation) in their Churches.” The diffusion of ecclesiastical and historical knowledge has shown them the reformed Communion Service, of the Book of Common Prayer, especially when studied in the light of the Articles, as a form of devotion

utterly unlike the one great Christian Act of worship of all earlier days. Hence all the strife, division, and endless discontent which since the Oxford movement, if not from the days of Archbishop Laud, have been gradually but surely splitting up the Establishment into rival factions or sects, agreeing in nothing except "that the Bishop of Rome hath no jurisdiction within these realms." The modern "Orthodox" Churches, even after all these centuries of schism, and separation from the centre of unity, present to the world no similar spectacle of internal discord and deplorable confusion.

There are booklets entitled "The greatest thing ever known" and "The most beautiful thing in the world." To a priest assuredly the Holy Sacrifice is both of these; and such it ought to be to every instructed Catholic, such it has been to thousands of our Catholic ancestors. If it be the realisation of a proud ambition for an historian, an archæologist, or an explorer to succeed in throwing some light upon a recondite matter of history, ancient lore, or scientific truth, how much more happy is the man who may be successful in elucidating ever so little, for the benefit of a few of his fellows, an abstruse point or two connected with the greatest and most important thing on God's earth, the Sacrifice of the Mass.

Bishop Patterson laments that there are many of our own people who show practically that they have no value for Mass, even at such solemn and critical moments as their marriages. The reason why so many modern Catholics are careless, never think of going to Mass except when it is a matter of strict obligation on a Sunday or holiday, is that they have never realised the treasure within their reach, or even taken the trouble to grasp the significance of the catechism. They know vaguely that the Mass



was instituted by Christ at the Last Supper, and also that it is called a Sacrifice commemorative of the offering made on Calvary. Beyond the outer shell of these well-worn words and truths they have never cared to penetrate to the kernel beneath. They think little or nothing of the daily Sacrifice and clean oblation which is offered from the rising of the sun, and if their upbringing has been in non-Catholic and worldly surroundings, it is well indeed for them if they adhere through life to the strict letter of the law, and hear Mass once a week. They take refuge from the charge of supineness by declaring that the mysteries of religion are well enough for theologians to ponder, and for divines to wrangle over, but useless for the lay mind, beyond its ken. And so when grown up they know nothing more about the Mass than they did as children; and "with desolation is all the land laid desolate because there is no one who considereth in his heart." Were a fraction of the acumen and serious thought that are expended upon the all-engrossing problems of pleasure and money-making brought to bear occasionally upon the doctrine of the Blessed Eucharist, the face of the modern world would be renewed. "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth."

The object here aimed at is first to present, in as compendious a form as is compatible with sound instruction, the teaching of the Catholic Church with regard to the Sacrifice of the New Law; and then at some length to illustrate that teaching, by dwelling on the history and gradual development of some at least of the more important of those external forms which have gone to build up the Divine Liturgy, as it is to-day celebrated on the altars of the Catholic world.

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In an exquisite passage in "Marius the Epicurean," Walter Pater says :—

"The Mass, indeed, would seem to have been said continuously from the time of the Apostles. Its details, as one by one they become visible in later history, have already the character of what is ancient and venerable. 'We are very old, and ye are young !' they seem to protest, to those who fail to understand them. Ritual, indeed, like other elements of religion, must grow, and cannot be made—grow by the same law of development which has prevailed in all the rest of the moral world. In this particular phase of the religious life, however, that development seems to have been an unusually rapid one in the subterranean age which preceded Constantine ; doubtless, there also, more especially in such time of partial reconciliation as that minor 'Peace': and in the very first days of the final triumph of the Church the Mass emerges to general view already substantially complete. Thus did the liturgy of the Church grow up, full of consolations for the human soul, and destined, surely, one day, under the sanction of so many ages of human experience, to take exclusive possession of the religious consciousness. 'Wisdom' was dealing, as with the dust of creeds and philosophies, so also with the dust of outworn religious usage, like the very spirit of life itself, organising souls and bodies out of the slime and clay of the earth, adopting, in a generous eclecticism, within the Church's liberty, and by some providential power in her, as in other matters so in ritual, one thing here another there, from various sources—Gnostic, Jewish, pagan—to adorn and beautify the greatest act of Worship the world has seen."<sup>1</sup>

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<sup>1</sup> Catholic writers absolutely decline to admit that the Church's Liturgy is in any way derived from Pagan or Gnostic sources, and W. P. offers no argument to support his view. The Gnostics were a species of primitive "modernists," who

took advantage of Christianity, as their counterparts do to-day, to wrap up in a cloud of mystic, often unintelligible, phraseology their own vague theories and scepticism. The Gnostics posed as philosophical Christians, as "modernists" apparently wish to be looked upon as ethereally-minded transcendental Catholics, quite superior to the prejudices, and definite doctrinal beliefs, of those who are loyal to their Faith and the authority of the Church of Christ. The speculative and eclectic spirit of the Syrian and Alexandrian schools of Gnosticism of the early second century endeavoured to appropriate and make use of some of the most fertile principles and truths of Christianity to bolster up its own fanciful and fantastic conceptions, culled from Greek philosophy and Oriental mysticism. Every genuine heretic, ancient or modern, will pick and choose what he fancies of the Church's teachings, to reject the rest, but the painful effort to get behind literal meanings, so as to shake themselves free of all plain dogma, and be rid of it altogether, is the distinguishing feature of our modern Gnostics.

As to the truth of previous pagan teachings and their influence in the Liturgy or elsewhere, S. Augustine, S. Paul, and half the Fathers of the Church, thought of Plato, and others who spoke and acted up to their lights, as in a sense preparing the way for Christ Our Lord, by shedding the gleams of natural religion upon the paths of their fellows, gleams which, as the faintest streaks of dawn, amongst pagan nations heralded the rising of the Sun of Justice. S. Paul told the Areopagites that their instinct of natural religion, given over, as the city of Athens was, wholly to idolatry, had still led them, without their knowing it, to worship the God of heaven, to them the unknown God. Pagan writings constantly show gropings in the twilight after Christian truth, and even, at times, after the tradition from the beginning of a Redeemer to come; witness Virgil himself. But such yearnings are certainly no warrant for the assertion that Christianity, or the Liturgy, borrowed from paganism.

As to Judaism and its influence upon the Liturgy, the case is altogether different. The Apostles were Jews before they were Christians; and the Jewish religion was the divinely revealed and divinely appointed forerunner of Christianity;

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therefore it would be wonderful indeed if Christian worship of God did not show constant traces of those ceremonial practices and observances which He had Himself prescribed, before He sent His Son into the world. The institution of the Blessed Eucharist, the first Christian Liturgy itself, was preceded by the Hebrew ceremony of eating the Paschal Lamb; shadows then giving way to substance, and types to reality. In the fullness of time Judaism merged into Christianity.

## CHAPTER II

### WHAT THE MASS IS

THE Sacrifice of the New Law, which from early ages has been known as the Mass (Missa), is the Sacrifice of the Body and Blood of Christ under the appearances of bread and wine, the sacramental species. In the true sense of our Catholic catechisms (Trent, &c.), the Mass is one and the same sacrifice as that of Calvary, so that each time a priest says Mass he offers a sacrifice which is a renewal of that of the cross. The catechism of the Council of Trent (para. 77 de Eucharistia) says: "Sacrificium reliquit quo cruentum illud semel in cruce paulo post immolandum instauraretur"—He left behind Him (*i.e.* at the Last Supper) a sacrifice by which the sacrifice of blood shortly to be offered up once only upon the cross should be renewed. In the 83rd section of the same chapter on the Eucharist this teaching of the Council is further explained in these words: "For the victim of blood and the bloodless one are not two victims, but one victim alone, and it is the sacrifice of this one victim which is renewed in the Eucharist. The teaching of S. Thomas Aquinas, in his *Summa Theologica*, is identical, for he says: "In pluribus vero Missis multiplicatur Sacrificii oblatio"—Now in many masses the offering of the Sacrifice is multiplied. Now if, on the one hand, the Church teaches that the Mass is one and the same sacrifice with that of Calvary, it is

also a part of the Catholic faith that the Mass is a real Sacrifice complete and perfect in itself. It is clear, therefore, that we have to ask ourselves *in what ways* the Mass is one and the same sacrifice as that of Calvary, and again in what ways the two sacrifices are not identical. They obviously cannot be identical in every respect, or the Mass would not be a real sacrifice, perfect in itself, and distinguishable from that of the cross. But to every sacrifice, and therefore to the Eucharistic sacrifice, as to that of Calvary, belong a sacrificial gift or victim; secondly, a sacrificing priest who offers the gift; and lastly, there is the action of sacrificing, the *actio sacrificia*. This will enable us to see how the Eucharistic sacrifice, and its prototype that of Calvary, are one and the same, and again how they differ.

(α) The Mass and Calvary are the same sacrifice, because the Divine Gift, or Victim, offered to God is the same in both.

(β) Again, because in both sacrifices Christ Himself is the principal offerer, the High Priest.

“Sacrificium et sacerdos mirabiliter et ineffabiliter constitutus”—He Himself marvellously and unspeakably being both Victim and Priest (Prayer of S. Ambrose).

“Sacerdotum ministerio Ipse offerens, Ipse et oblatio”—By the ministry of His priests He Himself at once both the Offerer and the Offered.

(γ) The Mass and Calvary are also one and the same because the Mass is the commemoration, the memorial, the perpetual recalling of Calvary. So far the sacrifices are one and the same. But again they are not identical.

(α) Numerically they cannot be, because Calvary is a complete and perfect Sacrifice in itself, and each Mass that is said is so likewise.

(b) Because on Calvary there was a real blood-shedding on the part of the victim, and real death resulting ; whereas in the Mass there is no real blood-shedding, and the death or destruction of the Victim is only apparent or mystical, and there is no corresponding change in the Victim's actual state.

(c) Because on Calvary Christ, Our High Priest, alone offered Himself to His Eternal Father, whereas in each Mass he makes this offering through the ministry of the priest, who, although not the principal offerer, is still truly a real priest, offering in his own name and in that of the Church a true Sacrifice and oblation to God.

(d) Lastly, the *Sacrificial action* done by Christ alone on Calvary is not the sacrificial action done by a priest saying Mass, or by our Lord Jesus Christ in the Mass by the hands of the priest. The Sacrificial action done on Calvary once for all merited the Mass, is the source of all its blessings, merited the blessings which the Mass dispenses ; but that Sacrificial action of Calvary is past and over, and cannot be the essence of an action done to-day, even if the action done to-day were exactly like it.

The Sacrificial actions done on Calvary and in the Mass are not merely not the same actions, but they differ in their *end*, and, as we have already seen, in their *means*. The end of Calvary was to *atone* and to *merit* : our Redemption was wrought and purchased once for all. The action of Calvary attained this end infinitely, perfectly, and once for all time. The end of each Mass is but to *apply* the atonement, and infinite merits of Calvary, to the Church and to individual souls ; and to offer to God at the same time, as Calvary also had done, the supremest act of worship, praise, and thanksgiving over and over again. Calvary is thus an absolute Sacri-



fice which was offered once for all, whereas each Mass is not merely an absolute Sacrifice, but also a relative, commemorative, or memorial Sacrifice, and as such is repeated over and over again, is a daily renewal of Calvary. Under certain aspects, therefore, Calvary and the Sacrifice of the Altar are one and the same, as the Council of Trent teaches ; under other aspects they are not identical but distinct, as the same Council also declares.

The consideration of the Sacrificial action of the Mass brings us naturally to the point which has of all others been most discussed, and given occasion probably to more difference of opinion than any other : this point is the determination of in what precisely the *essence* of the Sacrifice of the Altar consists. The notion of true Sacrifice, presupposing the offering of a gift or victim to God in such a manner as to signify thereby His absolute dominion over His creatures, the death or destruction of this gift or victim is, in some way or other, required, to make perfect this necessary symbolism. If, then, in the Mass there be no *real* death or destruction, will the appearances of the same suffice ; and if they will, where are these appearances precisely to be found—for in finding them we shall also find the true essence of the Sacrificial action ? The Catholic Church has by direct teaching, and by the help of constant tradition, given us a perfectly unequivocal answer to both these questions. And first it must be noted that the Eucharistic Sacrifice, being of immediately Divine origin, must not be judged by the same inflexible standard as the Sacrifices of the Old Law. This is the Sacrifice offered by the Priest for ever according to the order of Melchisedech. They were but temporary shadows of the great and lasting reality to come. The victim here is offered not *in its natural form*, as was the



case in the older Sacrifices, but under *Sacramental species*, which species at the moment of the offering, *i.e.* on the completion of the words of consecration, have no corresponding substance at all underlying them. The Church tells us, therefore, that the Divine Victim being laid upon the altar *as it were slain*, though not really so, without any substantial change in its state taking place at all, but only an apparent or mystic change, this is amply sufficient for a true and perfect Sacrifice. Every sacrifice, in its primary concept, is but an outward token of inward self-immolation, being in the nature of a sign ; and as Christ in the Mass is not offered under His own physical accidents, His real death in the Mass, were He to be truly slain in it, would in no wise appeal to our sense, or put on the nature of a sign, and so would be no true sacrifice. So far for the answer to the first question. Secondly, we are taught by constant and unfailing tradition that *the dual consecration* of the bread and wine, which, by the power of the Holy Ghost, changes their substance into the Body and Blood of Christ, not actually separate one from the other, but apparently so only, and so far as the merely external sound of the Sacramental words is concerned, this *dual consecration* directly effects this apparent or mystic death of the Lamb of God, Who is thereby laid upon the Altar *in statu victimæ*. The essence of the Holy Sacrifice of the Mass consists, therefore, in this: the offering by Christ to His Eternal Father, through the Ministry, and by the hands of His priests, of Himself, the Lamb slain from the beginning of the world, whose Precious Blood was poured forth on Calvary once for all, but Whose Body and Blood are now laid upon the Christian Altar in that helpless, and apparently lifeless condition, which is fitly symbolised and wrought by the dual consecration. This places Him

in the condition of a true Victim, in the state of the Lamb as it were slain. Gihl, the distinguished German theologian, whose lengthy treatise on the Mass is looked upon as practically the last word on the subject, may with reference to the essence of the Sacrifice be summarised thus. The Sacrificial action consists in the double consecration by which the Body and Blood of Christ under the Sacramental species are placed in a state of Sacrifice, and therefore sacrificed. The Communion is an *integral* portion only of the Sacrifice, not an essential. The Eucharistic Sacrifice takes place simply by Jesus Christ becoming present, by virtue of the words of consecration, under the separate species, in a state of immolation or death, *i.e.* of Sacrifice, as far as external appearances go. The mystical shedding of blood on the Altar performs the same office as did the real shedding of blood on the Cross, *i.e.* it signifies the Saviour's interior intention of sacrificing Himself. The Eucharistic Service is not merely a true and absolute Sacrifice, but also the mysterious copy, representation, or renewal of the Sacrifice of the Cross, and so far a relative Sacrifice too. The complete essence of the Eucharistic Sacrifice, therefore, consists in the mystical shedding of blood, wrought by the words consecrating both elements; and indeed it consists in this blood-shedding, inasmuch as this latter is a real expression of the present intention of Sacrifice, and of self-offering, on the part of Christ, taking place on the Altar. At the same time, and in so far as it represents and renews the Sacrifice of the Cross, our Lord speaks of the Eucharistic Sacrifice as a mystical shedding of His blood "for the remission of sins." So far the teaching, if not the very words, of Gihl.

The view here put forward with regard to the "essence" of the Holy Sacrifice consisting in the two-

fold consecration, and that alone, the communion being an integral portion only of the Sacrifice, is the one which nowadays has secured for itself the support and adhesion of the majority of Catholic theologians.

The theory of Vasquez, who places the essence of the sacrifice in that which makes it a representation of Christ crucified, is now most reasonably interpreted to mean that the same act which makes the Mass a representation of Calvary also makes it a real sacrifice in itself, and that act is the twofold consecration. Vasquez wrote after the Council of Trent, and therefore he could not conceivably have meant that the Mass was merely a representation or figure of Calvary.

De Lugo, and Franzelin after him, adhered to the view that the true inwardness of the sacrifice might be taken to be in the words of consecration, inasmuch as they might be said to destroy the Body of Christ *to human estimation* (*humano modo*), reducing that Sacred Body to a more lowly state or condition of being, and rendering It fit for our food. As Bishop Hedley has pointed out in the ninth chapter of his work on "The Holy Eucharist," this theory of men so learned is open to the serious objection that it places the essence of the Sacrifice not in the twofold consecration, as most directly and pointedly instituted by our Lord, but in each or either of the consecrations taken by itself. Now, *a priori*, it would seem extremely improbable that Christ should have so expressly commanded a double act if a single one sufficed for a complete and essential sacrifice; and then, besides, the Council of Trent, and the Fathers, teach the nullity of the Sacrifice without the double consecration.

There remains still the question of the Communion as an essential, or merely integral, portion of the Holy

Sacrifice, and this is one which for us, in a Protestant country, must have special interest, inasmuch as the reformers strove their very hardest to eliminate from the Last Supper, and the Eucharistic Liturgy, the very notion of sacrifice, and to put in its place a commemoration banquet, or meal. De Lugo and Cardinal Bellarmine were both on the side which taught that the Communion was an essential complement to the Sacrifice, the Divine victim being, as it were, slain by the words of consecration, but not consumed as a holocaust by fire until the Communion. The answer which Bishop Hedley gives to this ingenious and interesting proposition appears not merely to cover the ground of the objection itself, but also to go considerably further, and to give the right clue to the entire Protestant difficulty that the Last Supper was but a solemn meal commemorative of our Saviour's Passion to follow, an idea which is perhaps not unconnected with the banquet theory. The learned Benedictine Bishop writes (p. 169, "The Blessed Eucharist") :—

"It seems somewhat fanciful to see in the Communion, which is plainly a common banquet, principally an act of destruction. The partaking of a sacrifice has always had the character of a meal. The meal, which is as widespread as sacrifice itself, shows us the participation by the people in a common feast with the Deity, and a common feast with one another. The significance of the Sacrifice, whether as the act of worship, of thanksgiving, or of propitiation, was complete before the meal began. The meal signified something further ; it typified that happy familiarity with heavenly powers which an accepted Sacrifice might be presumed to bring about, and that union of brotherly love of which the worship and protecting beneficence of the same God is the most effective bond. . . . The Mass was instituted not only to provide the redeemed people of God

with a Sacrifice, but also to furnish them with the greatest of all Sacraments. The Priest, when he communicates, receives, as a sacrament, that Divine Victim whom he has first offered up as a sacrifice. The Sacrificial meal is the Sacrament."

A little later on (p. 171) the Bishop completes the argument which he has so forcibly begun.

"True Catholic feeling," he writes, "never forgets that the Mass is not only a sacrifice, but a supper, or meal, or common banquet, of which it may be said that all the communicants of the whole world partake. The Body of Christ is brought down upon the altar by the Mass. Whether it is partaken of at that Mass or afterwards, that communion is always the participation of the Sacrifice. The Body of Christ is the same Body on every altar. Whether the faithful receive it in this particular Mass, or do not receive it, Christ's servants ever throng to the one altar and the one table. It is only those who reject the Real Presence, who sever the Body of the Lord reserved, from the Body of the Lord in the Eucharistic Liturgy. They speak of the Lord's Supper, and make out that the common meal is all that there is. Catholic faith holds that it is the Sacrifice which gives its meaning and its efficacy to the common meal. Although the Church has always upheld that those who sacramentally receive at Mass partake far more abundantly of the fruits of the Mass; nevertheless, since the Body of the Lord, once consecrated in the Mass, remains real, and subsists as a sacramental embodiment of all that the Mass can effect (as far as it is His will who there is really present), all who at any time communicate join in the Supper of the Lord. The Mass is the Lord's Supper; but it is a Supper which completes a sacrifice."

That Holy Communion is the natural complement of the Sacrifice which has already been offered up to God is

further to be gathered from the analogy of the whole ritual custom of the Paschal night. The Hebrew ate of the lamb sacrificed that afternoon in the Temple as the completion of the sacrificial act ; so Christ, giving His disciples the sacred species, speaks of them as His Body and Blood sacrificed and offered (Luke xxii. 19, 20). The very idea of the Blessed Eucharist as a Sacrament, and our spiritual food, seems inseparable from that of the same Divine gift already sacrificed for us. There is the Sacrifice and the sacrificial meal. The Eucharistic gift is the most perfect example of every aspect of sacrifice ; for the oblation is one and the same with the Divine gift to us, and as Christ offers Himself to His Eternal Father, so we are taught to offer our all, ourselves with Him.

We have seen so far that, according to Catholic teaching, in the consecration of the Bread and of the Cup by separate acts of consecration is enshrined that external, visible, sensible rite which, recalling and portraying Calvary, is the very heart and essence of the Sacrifice of the Mass.

The man who realises at all what the dread Sacrifice of the Altar is, what its daily and hourly renewal means for each one of us, will surely be like the convert in "Loss and Gain" ; he will never grow weary of hearing Masses, neither will his faith be disturbed by the great words of sacrifice being said quickly, and the one great act of Christian worship consummated in a few mortal moments. But if to the layman a deeper realisation of God's great gift to man must mean so much, what will it be to him who has received power to offer sacrifice "both for the living and for the dead" ?

"I declare to me nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us.

I could attend Masses forever and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the end, and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends ; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of Consecration, of Sacrifice. They hurry on, as if impatient to fulfil their mission. Quickly they go, the whole is quick ; for they are all parts of one integral action. Quickly they go ; for they are awful words of Sacrifice, they are a work too great to delay upon ; as when it was said in the beginning, “What thou doest do quickly.” Quickly they pass ; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass ; because as the lightning which shineth from one part of heaven unto the other, so is the coming of the Son of man. Quickly they pass ; for they are the words of the Lord descending in the cloud, and proclaiming the name of the Lord as He passes by, ‘The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.’”—*Loss and Gain*, ch. xx.



## CHAPTER III

### THE MASS OF EARLY DAYS

THERE can be no reasonable doubt that the Christian Liturgy to a great extent took its initial forms from the Jewish worship, not of the Temple at Jerusalem, but of the Sabbatical Synagogue, and was, in fact, its continuation. The Jews assembled for common prayer, the reading of the Law and the Prophets, and to this service they added chants from the Psalter of David and a discourse or homily, the theme for which was supplied by the readings. These four elements, Prayers, Readings, Chants, and Homilies, were quickly incorporated into the Christian service; the writings from the New Testament, and especially the Gospels, naturally taking precedence in importance and honour before those from the Old Law. But there was another and permanent element which Christianity at once added to the Jewish ritual, which from the very beginning became the central fact or act of Christian worship, round which mere prayers or readings or discourses could only be grouped as leading up, adding further solemnity, to the one thing of paramount importance. This, of course, was the sacred meal, instituted by Jesus Christ, as a perpetual commemoration of His Passion and Death.

The details of the earliest Divine Liturgy, the Last Supper, are furnished to a certain extent by the Synoptic



Gospels, and by S. Paul in his First Epistle to the Corinthians; and we have at once the thanksgiving or Eucharistic prayer, the blessing and breaking of bread with the very words of institution, and then the distribution or Communion. These, of course, constitute the primary elements of the Christian Sacrifice, in the beginning, and for all time; and the question, which here concerns us most nearly and intimately, is how far it is possible to trace the development and evolution of the Divine Liturgy from the primitive documents which remain to us.

It may be just as well to confess at once that what we know with regard to actual liturgical forms during the first three centuries of the Church's existence is meagre enough. What seems quite certain is that the Apostles observed *a fixed order* in celebrating the Holy Eucharist, though they did not establish or bequeath a Liturgy. The Liturgy of the Apostolical Constitutions is not a Liturgy left us by the Apostles. With regard to the intricate question of the authorship of the Apostolic Constitutions, and its connection with the Didascalia, and the Doctrine of the Apostles (the Didache), we must refer the reader to Mgr. Duchêsne, chap. ii. of *Les Origines du Culte Chrétien*. Probably this same Didache is the most ancient document of anything in the shape of a formulary preserved to us; a writing contemporary, at the latest, with S. Justin Martyr, but of its origin nothing is definitely known. bet 6  
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"As to the Eucharist," says the writer, "we give thanks in this wise. First for the chalice: We thank thee, Our Father, for the Holy Vine of David, Thy child, which Thou hast made known to us by Jesus, Thy child (τοῦ παιδὸς σου in both cases). Glory to Thee for evermore. For the

bread : We thank Thee, Our Father, for the life and the knowledge which Thou hast made known to us by Jesus, Thy child, glory to Thee for evermore ! As the elements of this bread scattered on the mountains were brought together into a single whole, may Thy Church in like manner be gathered together from the ends of the earth into Thy kingdom ; for Thine is the glory and the power, through Jesus Christ for evermore. Let no one eat or drink of your Eucharist, if he is not baptised in the name of the Lord, for it was of this the Lord said, ‘Give not that which is holy to dogs.’

“After you are satisfied return thanks thus : We thank Thee, Holy Father, for thy Holy Name, which Thou hast made to dwell in our hearts, for the knowledge, faith, and immortality which Thou hast revealed to us by Jesus Thy child. Glory to Thee for evermore ! It is Thou, mighty Lord, Who hast created the universe for the glory of Thy name, who hast given to men meat and drink, that they may enjoy them, in giving Thee thanks. But to us Thou hast given spiritual meat and drink, and life eternal, through Thy child. We give Thee thanks before everything, because Thou art mighty. Glory to Thee for evermore ! Be mindful, Lord, to deliver Thy Church from all evil, and to grant it perfection in Thy love. Gather it together from the four winds of heaven, this sanctified Church, for the Kingdom which Thou hast prepared for it ; for Thine is the power and the glory for evermore ! May grace come and this world pass away ! Hosanna to the Son of David ! If any one be holy, let him come ; if any one be not, let him repent. The Lord is at hand ! Amen. Let the prophets then make the Eucharist as long as they may wish.”

Here we have probably the very earliest of the primitive documents remaining to us, but whilst we are lost in admiration at the beauty and simplicity of this Eucharistic prayer of the early Christians, we cannot but recog-

nise that it speaks to us rather of their holy fervour and enthusiasm than of the ritual which they followed in their celebrations. Nothing is even said here of the liturgical Agape, an ordinary meal, spoken of by St. Paul as preceding the Eucharist; and it was attended by so many inconveniences that it probably disappeared altogether in less than one hundred years after the first preaching of the Gospel. From the Didache we pass on to our next witness, S. Justin Martyr, who in the first Apology gives some account of the Christian meetings on Sunday :—

“On the day of the sun all who live in towns, or in the country, gather together in one place, and the memoirs of the apostles, or the writings of the prophets are read, as long as time permits. Then when the reader has ceased, the president verbally instructs and exhorts to the imitation of the good examples cited. Then all rise together and prayers are offered. At length, as we have already described, prayer being ended, bread and wine and water are brought, and the president offers prayers and thanksgivings to the best of his ability, and the people assent by saying Amen: and the distribution is made to each one of his share of the elements which have been blessed, and to those who are not present it is sent by the ministry of the deacons.”

S. Justin, it will be observed, gives us no text or formula, but clearly implies a distinct and fixed order to be followed; and we have unmistakable mention of the readings or lessons, of the homily which followed them, of the prayers, of the preparation for the Sacrifice corresponding to the Offertory, of the Eucharistic prayer proper, in which the blessing of the elements or consecration is included, of the way in which the congregation united itself with the celebrant, of the Communion and the further distribution of the consecrated elements to those unable

to be present. In a further passage of the same Apology, after similarly describing the Eucharistic Liturgy, S. Justin mentions the pax, or kiss of peace, which the Christians give one another, after the prayers, and *before* the commencement of the Mass of the Faithful, or the Eucharist properly so called. Obviously we have here a great advance upon the knowledge to be gleaned from the Didache; and, if no one of these early writers has preserved for us anything which can be classed as a recognised liturgical formulary then in use, there are at any rate many passages which are evidently of a liturgical character, such as that to be found in the Epistle of St. Clement of Rome.

It seems, from a study of all the documents available, that in these first three centuries the procedure was so far identical everywhere—with, of course, a relative, not absolute identity—that there is no gratuitous assumption in taking it for granted that a *fixed order* had been handed down, without any written liturgy, from the days of the Apostles. That this fixed order included preparatory prayers, readings from holy writ of both Testaments, the chanting of verses from the Psalms, the offering of bread and wine mixed with water, supplications for the living and the dead in the diptychs, offertory prayers, and those added before and after the Consecration, reference to the death and resurrection of Christ, the Lord's prayer following immediately upon the Eucharistic prayer or Canon,<sup>1</sup> the sign of the cross, the kiss of peace, the fraction of the host and distribution of the consecrated elements, the thanksgiving after Communion—that the fixed order included these

<sup>1</sup> The Pater probably recited privately by all communicants.

details, in the great and solemn rite from the beginning, there can be little reason to doubt.

We may take it for granted, then, that contemporary documents, and a sufficiently ample tradition, furnish us with quite sufficient evidence for this well-established form of ritual for the Divine Mysteries, from about A.D. 150 onwards at least.

But the words of Pope Innocent I., writing to the Bishop Decentius as late as the beginning of the fifth century, seem to show that *memory and tradition*, rather than a written Canon, were even up to that comparatively late date chiefly relied upon. He reminds the Bishop that in his visits to Rome he had often witnessed the customs observed "in consecrating the mysteries and in the performance of other secret rites, *in cæteris agendis arcanis*," and that this sufficed. In these words of the Pontiff, in which he clearly alludes to what has been called "the discipline of the secret," we have one very good answer to those who object that if Mass was said in Apostolic and very early Christian times we ought to know more about it, and that the silence of contemporary writers is extremely suspicious.

As a matter of fact, but little stress can be laid on the infrequent mention of the Real Presence, the Trinity, and like mysteries in those early days. In times of persecution the Christians were afraid to speak openly and frankly about their worship and doctrine, from the natural fear that such disclosures would expose them to further danger, and to the constantly revived calumny that they met to consume the flesh of a child. Moreover, they regarded the truth as a sacred deposit, and they were afraid of communicating it to those who would

misunderstand it, or laugh it to scorn. "Cast not your pearls before swine."

Many of the earlier apologists for Christianity, such as Minucius Felix, Athenagoras, Tatian, Theophilus, and Arnobius, preserve an absolute silence on the Holy Eucharist; or perhaps it might be alluded to under an expression such as that of the famous inscription at Autun—"Take the food sweet as honey of the Saviour of the little ones, eat and drink holding the fish in thy hands;" lines intelligible only to the initiated. The fish, of course, is the ἰχθύς of the Catacombs, the Greek word symbolising our Saviour, and His Eucharistic Body and Blood, the five letters of the word standing for Jesus, Christ, the Son, of God, the Saviour: Ἰησοῦς, Χριστός, Θεοῦ, Υἱός, Σωτήρ.

Of all the early writers, as we have already seen, S. Justin is probably the only one who can be said to be at all outspoken; and then, it must be remembered, he was addressing not the ignorant public, but Antoninus Pius and the polished Marcus Aurelius. A final instance of the language of this apologist may fitly conclude this chapter:—

"To him who presides over the brethren is presented bread and a cup of water and wine, which he, taking, gives praise and glory to the Father, through the name of the Son and the Holy Ghost; and returns thanks in many prayers that such gifts have been vouchsafed to us. These offices being duly performed, the whole assembly in acclamation answers 'Amen'; then the ministers whom we call deacons, give to each one present to partake of the blessed bread, and the wine and water, and take away some to the sick. This food we call the Eucharist, of which they alone are allowed to partake who believe the doctrines taught by

us to be true, and have been washed by Baptism for the remission of sin, and unto regeneration. Nor do we take these gifts as common bread and common drink; but in the same manner as our Saviour Jesus Christ, incarnate by the word of God for our Salvation, took flesh and blood, so we have been taught that the food with which, by change, our blood and flesh are nourished, being blessed by the prayer of His word, becomes the flesh and blood of that very incarnate Jesus.”—*Apologia*, i. 65.

The spirit of this “discipline of the secret” was preserved and felt long after the necessity for silence and covert language had ceased. Witness, for example, the veil which, from the Sursum Corda of the Preface to the end of the Canon, shrouded priest, altar, and sacred mysteries alike from the eyes of all but the ministers themselves, as objects too holy even for the faithful to gaze upon. Even to-day, in many Eastern rites the portals of the ikonostasis are closed during the more solemn portion of the sacrifice, with the same idea, and in the same spirit.



## CHAPTER IV

### THE RISE AND DEVELOPMENT OF LITURGIES

WITH the fourth and fifth centuries, and the daily increasing prosperity of Christianity, an inevitable change came over the attitude of the rulers of the Church with regard to the definite and detailed forms to be observed by her ministers in the celebration of the one great Act of Christian worship. It was not in accordance with the spirit or practice of very early days, and the centuries of persecution and life in the Catacombs, to attach that importance to ritual peculiarities, local or general, which would sanction and fix them. But as time went on, and Churches throughout the world increased in numbers, splendour, and importance, usages developed by slow degrees gradually became established rites ; and the rites expanded into more and more imposing and complicated ceremonies, and finally into written Liturgies, or ecclesiastical formulæ, for the more worthy celebration of the Eucharistic Sacrifice. To these written liturgies, which, whether Eastern or Western, all had the sanction of authority and tradition, the local Churches naturally clung with tenacity—a feeling perhaps all the more strongly developed inasmuch as there was no room for diversity in matters strictly of faith. In the early days, as we have seen, considerable latitude was left to the celebrant as to the ideas which he had to develop in the



prayers and exhortations, and the order in which he might treat them. As the number of priests increased, it was only a question of time, obviously, as to when fixed formularies should be adopted and a limitation put upon individual fervour and fancy. "The uses of Rome, Antioch, and Alexandria," says Duchêsne, "must, in the third century, have departed widely from the primitive uniformity. In proportion as these great metropolitan Churches widened the circle of their missions, they extended also the area of their special uses, for it is altogether natural that the use of the mother Church should become a law to the daughter Churches."

It would clearly be quite impossible within the limits of a small volume such as the present to speak of any of the great Liturgies at all exhaustively, or in any sense adequately. Such an attempt, too, would be altogether foreign to the object of the writer, which is to present a short introductory handbook for those interested in liturgical study. We may safely follow here the lead of Mgr. Duchêsne, and refer the Liturgies at the time of their formation to four principal types or families, under which all the minor divisions or subtypes may be classed.

These four are the Syrian, the Alexandrian (or Egyptian), the Gallican, and the Roman. After what has been said, it is unnecessary to insist that they agree in all the essential points concerning the Sacrifice; whilst they differ in construction, language, spirit, contents, and form. To take two or three general characteristics only as examples of this diversity. The Liturgies of the East are more stable; there is less variety throughout the ecclesiastical year than in the West, where the Feasts and Seasons are more interwoven with the holy Sacrifice. Again, Oriental Liturgies indulge in longer prayers, more

symbolical customs and acts, whereas the Western are often marked by significant terseness and brevity in their formulæ, and by comparative austerity and compactness of symbolism.

Of the four great types spoken of, the first, *the Syrian*, is entirely Oriental in character and in origin. Its two chief subdivisions are ( $\alpha$ ) the West, and ( $\beta$ ) the East Syrian groups. The first includes the Liturgies of St. James of Armenia, and the two very important Constantinopolitan Liturgies of Saints Basil and Chrysostom. In this group the great intercession for the living and the dead comes immediately after the invocation of the Holy Spirit (the epiklesis), which itself follows the consecration; secondly, the pax or kiss of peace, as in all Oriental Liturgies, precedes the consecration. The East Syrian subdivision includes the Liturgies in the Syriac tongue used by the Nestorians and Chaldeans, descendants of Nestorians who had abjured heresy; and here, the Intercession comes between the words of Institution or Consecration, and the invocation of the Holy Spirit.

The second general type, *the Alexandrian, or Egyptian*, is also mainly Oriental, though it might not be impossible to infer that the use of Alexandria was in some measure derived from, or influenced by, that of Rome. The Alexandrian group embraces the Liturgies of S. Mark, S. Basil, and S. Gregory, whence the Coptic, Æthiopic, and Abyssinian rites; all distinguished by the Intercession coming in the midst of the Preface, before the Consecration.

The third or *Gallican* family or group is, for us Westerns, particularly interesting, including as it does the early Liturgies of Gaul, Spain, ancient Britain and Ireland, and also, as many now maintain, the most im-

portant Liturgy of Milan, commonly called, from Milan's great bishop, the Ambrosian. In all probability, however, many of the most striking Milanese peculiarities, which have a distinctly Oriental character, found their way to the northern capital of Italy in the days of S. Ambrose's predecessor in the See, the Cappadocian bishop Auxentius, designated by the Emperor Constantius A.D. 355. The Church of Milan had been towards the end of the fourth century apparently a kind of ecclesiastical centre, to which the Bishops of Gaul and Spain and other transalpine Churches were quite accustomed to look for guidance, and it chanced that this same period exactly coincides with the time when many of these Churches were undergoing a process of development, or even of being founded. The *Gallican* type of Liturgy is by origin without doubt mainly Oriental also, and was introduced into the West about the middle of the fourth century. It can, of course, be classed as a Western type, on account of the geographical position of its subdivisions; and then, again, the influence of Rome was always throughout the West a by no means negligible factor in matters liturgical. This, as is only natural, is especially to be seen in subalpine Milan, brought, as that Church was, into continual contact with Rome, with the result that the Ambrosian rite of to-day appears to be far more characteristically Roman than Oriental. The kindred Liturgies of Gaul, Spain, early Britain, and Ireland retained many Eastern peculiarities, showing their origin, such, for example, as the "Sancta Sanctis" in the Mozarabic rite, and the Old Testament lesson, preceding the Epistle, in nearly all the rites of this group. The commemorations of the living and the dead came after the Offertory, and the Pax also was given, as it still is

in the Mozarabic chapel of Toledo Cathedral, before the Consecration.

The fourth or *Roman* type is without question by far the most important of all, and purely Western ; prevailing in the earliest days over nearly the whole of Italy and Northern Africa, and gradually from the end of the sixth century onwards slowly but surely extending its influence and power over the entire West. It is distinguished from the other three families of Liturgies by the division of the Great Intercession into a memento for the living before the Consecration, and one for the departed after. The Pax is given not before the Consecration, but just before the Communion, and in these tests the Ambrosian rite of to-day, whatever was the case in the fourth and fifth centuries, is Roman, and not Oriental. Our old English *uses*, of Sarum, York, Hereford, Lincoln, and Bangor, were all modelled after the Roman prototype, and were, so to speak, editions or recensions of the Roman Liturgy. They bear no resemblance to the "Communion Service" of the Book of Common Prayer ; whereas anybody conversant with the Roman Missal would at once find himself at home in these pre-Reformation uses.

The four different types or forms of the Divine Liturgy are nowadays, for the majority of Catholics, practically reduced to two ; when the uses of Rome and Constantinople have almost absorbed the rest. The Liturgies of the East, varying at first with the patriarchates, or rather with the great ecclesiastical groups of the fourth century, gave way considerably, though by no means entirely, one after the other to the distinctive ritual of the Church of Constantinople. In the West, too, diversity of use, as we have seen, preceded unity, until to-day the Mozarabic, or old Spanish rite, is but a survival in Toledo Cathedral, and in

one chapel thereof, driven thereto as to its last stronghold; and the great Milanese use is confined to the province of S. Ambrose, and S. Charles Borromeo. It is not without interest to note that experts in liturgiology claim to be able to trace in some way the Gallican back to the Syrian type, and the use of Alexandria also, in a more or less remote degree, to that of Rome, thus by another route again reducing our four forms to two.

What is of very curious importance is that Pope Innocent I. (402-17) traces the Roman Mass in its origin to the Prince of the Apostles, claims him for its founder, asserts that the light of the Gospel throughout the West came in the first instance from Rome, and takes occasion on this ground to assert for the Roman Liturgy a paramount right to prevail throughout Western Christendom. Writing to an Umbrian bishop, A.D. 416, he expresses himself in no equivocal terms:—

“Who does not know or understand that what has been handed down to the Roman Church from the Prince of the Apostles Peter, and is even now preserved, ought to be observed by all, and that nothing ought to be superinduced or introduced which has not authority to rest on, or which may seem to receive its precedent (example) from some other quarter? Especially is this the case, as it is clear that no one has founded Churches in any part of Italy, in Gaul, Spain, Africa, Sicily and the adjoining islands, except those men whom the venerable Apostle Peter or his successors have made priests? Let them instance the case if in these provinces any other of the Apostles is found or is reported to have taught. If, however, they do not bring forward any instance, for they do not even find one, they ought to follow that which the Roman Church preserves, the Church from which undoubtedly they have received their beginning.”

This letter, addressed to the bishop of a diocese within the very province of the Pope, seems to prove pretty clearly that at the beginning of the fifth century Gallican customs, at variance with the Roman, had penetrated even south of Milan. As to the contemporary liturgical uses of Gaul and Spain and other countries beyond the Alps, to say nothing of Milan, did Pope Innocent merely claim a Roman mission to the entire West prior in point of time to any Oriental influences; and if so, did he not deprecate in this letter *new doctrines*, rather than the non-essential ritual peculiarities of which he must have been perfectly cognisant as prevailing in so many places? As a matter of fact, the Oriental character of the Gallican Liturgies of Spain, Gaul, Britain, and Ireland does not in the least militate against the Pope's contention that the evangelisation of the West proceeded in the first instance from Rome, and history appears to confirm that contention. As far as liturgical uses and rites merely are concerned at this time, it seems clear that in the West we have Rome and Carthage—that is, Northern Africa—on one side in absolute conformity, and Milan and the trans-alpine countries on the other.

NOTE.—For the benefit of the clear-minded people who insist on having their history with dates and periods, all as cut-and-dried as possible, and the facts all duly pigeon-holed to help the memory, the ages of the Roman Liturgy may be chronicled as four. The first, second, third, and fourth centuries make up the primitive period during which, as we have seen, there was no doubt a fixed order, but to which written or fixed Liturgies can hardly be assigned. Beginning with the fifth century and continuing up to the end of the ninth, a Roman Liturgy, influenced more by Pope S. Gregory the Great than by any other



single Pontiff of those days, can be clearly traced ; as others can be partially, in different parts of the world. This Roman Liturgy, destined, as was natural, to be of paramount influence throughout Western Christendom, was distinguished above all others for sober practical common sense and lack of effusive and symbolical imagination, thus reflecting the sturdy Roman character. Here are the chief features of this early ordinary of the Roman Mass. There was the singing of the Introit, with the solemn ceremonial entrance of celebrant, deacons, subdeacons, and acolytes, all vested in planetæ, chasubles. The prayer of the celebrant at the foot of the altar till the conclusion of the Introit, when he ascends the steps and kisses the Gospel and the altar. At his chair he says the Collect, and sits whilst a subdeacon reads the Epistle, which is separated from the Gospel by the gradual chant. The Gospel is sung with great ceremony, and the book kissed by all the ministers. The deacons prepare the altar with the cloth upon which the Body of Christ is to rest, as the deacon does to-day during the Creed. The celebrant in person comes to the cancelli to receive the offering of the faithful of bread and wine for the Sacrifice, returns to his chair, and washes his hands, whilst the deacons select and prepare the holy gifts. Standing now at the altar, the Pontiff or priest recites the second collect, the prayer *super oblata*, or *secret*. The Preface, Sanctus, and Canon as now (except that the Sacred Host and Chalice are not elevated) follow, and then, after S. Gregory's time, the Pater ; thus changing places with the Fraction and Commixture, which previously came before it. There is the general Communion, first of clergy and then of people, during which the Communion versicles are sung. Lastly we have the third collect or post-communion prayer, and the dismissal. Such are the simple elements of the Roman Liturgy in its second period ; the prayers being short and to the point, and the ritual plain, grave, full of majesty and dignity. This may well be called the "Gregorian period."

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In the tenth and succeeding centuries up to the time of S. Pius V., and the end of the sixteenth, we have a distinct and third period, during which the influence of Gallican, or French, and other Western rites is very clearly seen. Charlemagne and his successors, finding liturgical confusion pervading a considerable portion of their dominions, started by borrowing directly from Rome, and ended by sending the Roman Missal back to Italy, with very numerous additions, to its early simplicity and directness, in the prayers outside the Canon, in rubric and ceremonial symbolism. The essentials, of course, were all there as they had been; but it was the old Roman Liturgy with many elaborate amplifications and graftings on to the old stock.

The other Christian countries of the Western world had borrowed from Rome wholesale; then added much that was specially characteristic of their own local colour of thought and religious feeling, in the direction of noble, not to say legitimate, ceremonial, ornament, and amplitude of symbolism and expression, to what they had borrowed. This later mediæval period is thus answerable, amongst many other details of ritual, for the elevation of the sacred species and the accompanying ceremonies immediately after the consecration, for the incensing of the altar, the oblation, and the ministers and people. The collects, which are of early Roman origin, in their incisive and terse form, are at once distinguishable from those derived from a later source; witness, for example, the collect for the feast of S. Catherine of Alexandria,<sup>1</sup> and compare it with those arranged for Saints of a later day like S. Jane Frances of Chantal. The purely Roman type of liturgical ceremonial, and prayer, may well be likened to the

<sup>1</sup> "O God Who didst give the law to Moses on the summit of Mount Sinai, and didst wonderfully place on the same spot the body of the blessed virgin and martyr Catherine by means of holy angels; grant, we beseech Thee, that by her merits and intercessions, we may avail to arrive at the mountain, which is Christ."



Doric style of Grecian architecture, which, glorious and beautiful by itself in its sublime austerity and simplicity, is still far from incapable of receiving added richness and perfection from the judicious combining therewith of the more elaborate Ionic and Corinthian orders.

One of the difficulties most felt towards the end of this transitional period in the history of the Liturgy was that of restraining, within reasonable limits, the devotional desires and ambitions of local Churches and dioceses to add continually special peculiarities of their own, thus producing more and more diversity of practice, in place of ritual uniformity. It was this trouble, in great measure, which led, towards the end of the sixteenth century, to the decrees of four or five Popes and the establishment of the Congregation of Rites, which practically settled once for all the norm of liturgical worship for the Western portion of Christendom.

The fourth and final period may be said to have begun with the missal of S. Pius V. (1566), and to have been brought to its full development by the labours of his immediate successors, Gregory XIII. (1572), Clement VIII. (1592), Paul V. (1605), and Urban VIII. (1623). Since their days the Roman Mass has remained practically unaltered, the changes have been so trifling. The devotional spirit has sought and found other outlets than such as involved any variety in the performance of the great act of Christian worship.

In the history of the growth of the most important Western Liturgy we can thus claim to have a few dates which are practically unquestioned—such, *e.g.*, as those which refer to the work upon the missal of S. Gregory the Great. Other dates, again, must remain rather conjectural or approximate—as, for example, those which mark the custom of singing the Kyrie, Gloria, Credo, and Agnus Dei. Lastly, when evidence is wanting to fix year, or century even, we can fall back upon one of the four periods here given.

## CHAPTER V

### MASS OF THE CATECHUMENS

WE have considered so far what is known of the Mass of early days—that is, roughly, of the first three centuries; also something of the nature of the more important Liturgies. It remains now to take the divisions of the Roman Mass, as these are clearly indicated in the Missal, and see what light history throws upon these separate portions of the Divine Service. The Liturgy is a marvellous growth, as marvellous as that of the Church itself, or of that “deposit of faith” entrusted once to the Apostles, which has received its legitimate development in every Council from the day of Pentecost to that of the Vatican. It is as the grain of mustard seed growing into a great tree, being indeed, as Walter Pater so well says—

“a living creature, taking up, transforming, and accommodating still more closely to the human heart what of right belonged to it;” and doing this by the power of “the marvellous liturgic spirit of the Church, her wholly unparalleled genius for worship,” which, awakened, enabled her to organise all the elements at her disposal, “for the expanding therein of her own new heart of devotion.” —*Marius the Epicurean*, ch. xxii.

Thus, from the Lord’s Supper, on the day before He suffered, arose the great representative act of worship of

the world, "destined surely one day to take exclusive possession of the religious consciousness," if it has not done so already.

The ordinary of the Mass is the text of those portions which do not change with the feast, or very slightly; and it is printed at the beginning of this book for purposes of reference. The introit, collect, gradual or tract, epistle, gospel, offertory verse, secret prayer, communion verses, post-communion prayer, vary with the day; and the Preface varies with the season, and also with the feast of the day.

The Mass naturally begins with the sign of the cross, the sign of our salvation. Tertullian (155-230), *De corona militis*, Origen (185-253), and Clement of Alexandria all speak of the sign of the cross on the Christian's forehead. "Hurt not the earth, nor the sea, nor the trees, till we sign the servants of God in their foreheads" (Apoc. vii. 3). It is "the Sign or Tau of the Son of Man."

Psalm xlii., said alternately by celebrant and assistants, was apparently not obligatory before the Council of Trent. Pope Damasus prescribed the minor doxology after each Psalm. The early form was shorter, and the Council of Nicæa added "as it was in the beginning, is now, and ever shall be." The form of general confession which follows the Psalm is clearly a remnant of the *public* confession and absolution of primitive times: "May God have mercy upon *thee* (the celebrant), may God have mercy upon *you* (the people), may He grant to *us* absolution and remission of *our* sins."

The Didache says, "Come together: break bread, give thanks, after you have confessed your sins, that your sacrifice may be clean." The present form of the "Con-

fiteor" was settled in the fourteenth century only, and the formulæ of early rites, such as that of Sarum in England, and of the Dominicans and Carthusians, are considerably shorter. In the Mozarabic rite the celebrant makes a confession when fully vested in the sacristy: "Father, I have sinned against Heaven, and before Thee. I am no longer worthy to be called Thy son; make me as one of Thy hirelings;" and the ordinary one also at the foot of the altar. The Gallican prayer, "Deus qui de indignis," was said in the vestry before proceeding to the altar (*vide* Gothic or Mozarabic Mass, and first printed Roman Missal, 1483).

The prayer "Oramus" is not found before the ninth century, or in the earlier rites in which the celebrant made the sign of the cross upon the altar and kissed it, saying, "We adore Thee, O Christ, and we bless Thee, because by Thy Holy Cross Thou hast redeemed the world." Now he kisses the altar, the figure of Christ, and the spot where the relics of the Saints are placed at the altar's consecration. Apparently incense was not used to honour altar itself, and assistants at the Sacrifice, till after the ninth century; but previous to this, and probably in the fifth, there was incense in processions and around the altar enclosure. It is clear from the Apocalypse that it was symbolic of honour, praise, and thanksgiving from the beginning. In the Eastern rites it is even more generally used than in the Latin Church, and all those who have assisted at a Greek liturgical service will at once call to mind the continual incensation of the holy ikons on the ikonostasis by the deacon, as he swings the thurible with his right hand. Incense is symbolic of prayer in both the Old and New Law. "Let my prayer, O Lord, be directed as incense in Thy sight." And

S. Ambrose writes : " Would that when burning incense at the altars and offering the Sacrifice, an angel might assist us also (as one did S. Zachary), or even be visible to us ! " " Burn incense," says the Syrian S. Ephrem, " in the house of God, that those entering it may be filled with the sweet odour." Incense is used at High Mass before the introit, for the singing of the Gospel, at the offertory and elevation, as well as in the processional entrance.

The Introit, originally a Psalm of processional entrance, is now recited at the Epistle corner of the altar, and consisting of a short sentence from Scripture, and one from the Psalms, forms, as it were, a keynote to the special Mass of the day. The introit dates from about A.D. 430, and was known at Rome by this name only, though elsewhere also as " *ingressa* " or " *officium*." There is no introit on Holy Saturday or on Whitsun Eve, for the entrance had already taken place.

The words *Kyrie eleison*, the only Greek ones left in the Roman Liturgy, except in the Responsories on Good Friday, come to us, as is evident, from the East ; and they form the remnant of the long Litany, alternated between deacon and people, which in Rome preceded the Mass, and in the East the entrance, though there it was said by all together. Our Litanies of the Saints on Holy Saturday and Whitsun Eve are remainders of this early Litany, and thus on those days there is no separate *Kyrie*. *Christe eleison* is not said by the Greeks.

### **The Gloria**

This hymn, called the major doxology, is of unknown authorship and Greek origin. It is very ancient, and to be found in a slightly altered form even in the seventh

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book of the Apostolic Constitutions. As part of the Mass it is entirely Western and Roman, the Greeks placing it in the Divine Office, and not in their Liturgy. The Angelic words alone were first recited in the Latin Mass for Christmas night or early morning, their use being prescribed apparently by Pope Telesphorus (A.D. 154), whilst to Pope Symmachus (498-514) is attributed the introduction of the entire hymn, and this in Pontifical Masses only. Simple priests were allowed to say it only on Easter Day, when they were regarded as taking the place of the Pope, or on the day of their first Mass, until the privilege was generally extended to them in the eleventh century.

### The Collect

With regard to the *prayer* or *collect* (*collecta*), which now immediately follows the "gloria" and "dominus vobiscum," we must be careful to remember that in early times there were "prayers" at no less than three points of the catechumenal or preparatory portion of the Mass. There was the "collect" prescribed for use at the church where the faithful previously assembled, before setting out in procession for the *stational church* where the Pontiff was going to celebrate the public Mass of the day. This is the collect where the people were first collected. Then, secondly, there were the "prayers" said by the whole people, led by the deacon, which, as we have already seen, undoubtedly took partly the shape of a Litany, survivals of which are the Litanies of Easter and Whitsun Eves. These prayers were the "*communis oratio voce diaconi indicta*," the common or public prayer of the people enjoined by the bidding of the deacon, who, as herald of the church, naturally and by right led the

congregation in these prayers. They all knelt at his bidding, "Flectamus genua," and offered their own prayer kneeling, which was not a *collecta* or collect. The third or celebrant's prayer which followed, technically called *collecta*, just as the first one at the church where all met to form the stational procession, was listened to standing by all, the deacon having told them to rise. A comparison of the prayers of the Good Friday office will perhaps best illustrate this idea. The Bishop or celebrant's "*collecta*" in the actual stational church, and consequently during the Mass itself, was so called not after the assemblage of the people, but after the manner in which it recapitulated, summed up, and collected their prayers and petitions. The people's prayers were supplicatory, and the celebrant's collective.

### Readings

† The readings from the Sacred Books formed an important element of the Catechumenal Mass: readings from the Old Testament, the Law and the Prophets; from the New Testament, the Apostolic Epistles and Acts; and lastly from the Holy Gospels themselves. This was originally the order throughout the East, and also in the Churches of Gaul, Spain, and Milan. In the Roman and African Churches there were usually only two readings, the first from the Old Testament, or more usually from the New, and the second from the Gospels themselves. Nowadays, the Ember day and holy week Masses of the Roman Missal, as well as the enduring custom of the Ambrosian and Mozarabic rites, remind us of the Old Testament lesson which once preceded the Epistle, and which was read from the Epistle ambo,



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though often from a desk or lectern slightly lower than that used for the Apostolic writings. The suppression of the prophetic reading at Rome probably took place in the fifth century, and not much later at Constantinople, though the Armenian Liturgy, an ancient form of the Byzantine, still retains it.

### Chants

A Psalm or a portion of a Psalm intervened between Epistle and Gospel ; and being chanted from the *steps* of the ambo, on the epistle side of the altar, came to be called the Gradual, and remained a feature of considerable liturgical interest.

The Gradual, called, as has been said, from the *gradus* or steps of the ambo, was sung always by a single cantor, and the office of the choir was originally confined to taking up the final musical phrase. Note the practice in Milan at this day, where Gradual, Tract, or Alleluia are chiefly the song of one singer. Up to the time of S. Gregory it was even customary to confine the singing of the Gradual, like that of the holy Gospel, to deacons only, though a synod in Rome in A.D. 595 provided for a cantor, and not a deacon, to undertake this office. Perhaps the possession of a fine voice, coupled with a knowledge of musical notation, was found by S. Gregory to be a snare for young ecclesiastics in his time, as possibly it has been in much later days ; for the Congregation of Rites have placed among their decrees one forbidding the deacon who on Easter Eve chants the "Exultet" to retire from his office for the rest of the service, leaving the Prophecies and the Mass to a less skilful singer. The Tract or long-drawn-out psalm is



added to the Gradual in penitential season, in place of the joyful Alleluia ; but it is noticeable that in either case, whatever be the season, there are practically *two* chants joined together into one at this point, and the reason no doubt is that the first was originally sung between the lesson from the Old Testament and the Epistle from the New, and the second only after the Epistle. The Alleluia, a Hebrew ejaculation of joy and praise, is of very great antiquity, and, according to S. Gregory the Great, proper only to Paschal time originally. Its later use at Rome seems to have been introduced by S. Jerome from the custom at Jerusalem, and its place before the Gospel, instead of later, is rather distinctive of the Roman practice. On certain feasts the Gradual is followed by a prose or sequence, so called because the rhythm obeyed no special metrical law of ordinary poetry, or because it came after the Gradual and Alleluia, and in fact took the place of the long-drawn-out note, the breathing or *pneuma* with which the Alleluia ended. The sequence for Easter, *Victimæ Paschali*, is attributed to a monk of the monastery of S. Gall in the ninth century, or perhaps to Alcuin ; that for Pentecost and the Octave, the *Veni Sancte Spiritus*, to Blessed Hermann the Cripple, also of the same great monastery, in the eleventh century. The *Dies Iræ* is thought to have been written about the same time, but the *Stabat Mater* not till the fourteenth century. The glorious *Lauda Sion*, composed by the great Doctor of the Church S. Thomas Aquinas for the festival of Corpus Christi, is remarkable as containing practically the sum of the teaching of theology with regard to the Blessed Eucharist as a Sacrifice and Sacrament.

The singing of the Gospel, the last and by far the most

important of the readings from Holy Writ, is at High Mass the peculiar function and privilege of the deacon. He places the book of the Gospels on the altar, and then kneels to say the prayer that his heart and lips may be cleansed, as were the lips of Isaias the prophet with a coal of fire ; and the celebrant blesses him, saying, " May the Lord be in thy heart, and on thy lips, that thou mayest worthily and fitly announce His Gospel." The further reply of the deacon after the blessing, "*Conforta me rex Sanctorum, ut Tibi placeam in regione vivorum*"—Strengthen me, O King of Saints, that I may please Thee in the land of the living—is no longer in use. The Gospel was formerly sung from an ambo facing south, and naturally from the highest stand, whereas the prophecies and epistles were read towards the north. In the Roman rite of to-day Epistle and Gospel are both chanted on the floor of the chancel, the subdeacon facing the altar and the deacon facing north. Lights as a sign of joy are carried at the Gospel, according to the saying, "Thy word is a lantern to my feet, and a light to my paths;" and incense also is used to honour the sacred volume. In Low Mass the book from which the priest reads the Gospel is turned sideways to the altar, and thus slightly towards the people, to indicate perhaps a vestige of the old custom of reading it from the ambo, and facing them.

### Homily

After the lessons from the Scriptures naturally comes the homily or exposition of the same. In very early days apparently there was hardly any restriction upon preaching. Says S. Ambrose: "At first all preached and all baptized," *i.e.* even the laity. The next step was

to require that lay people should be duly qualified, and the third to restrict preaching proper to those in holy orders. Then there was a short time, it seems, when it was customary at a Eucharist of concelebration for more than one priest to deliver his sentiments on the Gospel; though presumably, if half-a-dozen of the clergy spoke, they were brief proportionately to their numbers.

Duchêsne ("The Mass in the East") says: "The lections and psalms being ended, the priests begin the homilies, each one preaching in his turn, and after them the bishop." And in the *Peregrinatio* or Pilgrimage of Etheria (Silvia) we read:—

"Here (at Jerusalem) the custom is thus that, of all the priests who are sitting (at the concelebration), as many as wish should preach, and that after them all the bishop should preach; which sermons are always given on Sundays, that the people may always be instructed in the Scriptures and in the love of God; and whilst these sermons are spoken a great delay is caused to the Mass of the Church taking place."

Perhaps it was precisely the difficulty of settling who, besides the Pope or bishop, should be allowed to speak, and the "great delay" that ensued when many spoke, that caused the homily to fall into disuse, at Rome at least, at an early period. Anyway, the homilies of S. Leo and S. Gregory are the only ones that are left to us, and they are short and to the point of the Gospel, and for the most confined to the great festivals of the Church. Duchêsne tells us that Roman priests had no authority to preach, and that the Pope looked askance at the permission to do so granted to their clergy by other bishops. A writer, too, of the time of Sixtus III., who

was the immediate predecessor of S. Leo I. in the fifth century, tells us that no one preached at Rome. As far as we can see, from the days of S. Gregory to those of the monks and friars of the Middle Ages, S. Bernard, S. Francis of Assisi, S. Antony of Padua, Saints Dominic, Vincent Ferrer, and Bernardine of Siena, preaching practically ceased. Even now priests do not preach until they have received explicit or implicit leave to do so; and the Council of Trent, prescribing that a sermon should be preached on Sundays at the parochial Mass, threw the burden of this duty primarily on the parish priest, and had in view chiefly a homily on the Gospel of the day, or an explanation of a portion of the Mass.

*The Creed* in the Roman Liturgy is placed between the Mass of the Catechumens and the Mass of the Faithful. It belongs properly to neither. The custom of chanting the Nicene, or Constantinopolitan, Creed was not introduced at Rome until the days of Benedict VIII. (1012-24); and it was the same Pontiff who finally consented to allow the word "Filioque"—and from the Son—to be added to this symbol at Rome itself. The doctrine that the Holy Ghost proceeds equally from the Father and the Son, as from one source or principle, had always been believed as a portion of the Catholic faith; but it was not until the additional word explicitly declaring this had been introduced into practically every other country of the Western Patriarchate, starting apparently from Spain in the sixth century and passing onwards to France and Germany, that the Pope decided to admit it formally at Rome. Even till to-day the Holy See has never imposed the insertion of the "Filioque" in the Creed upon the uniate Churches, and in the Councils of

both Lyons (1274) and Florence (1439), made every conciliatory concession to Eastern feeling and prejudice that it was possible to make. The liturgical Creed in the East was gradually introduced towards the end of the fifth century and the beginning of the sixth. If in the very early days there was anything in Eastern Liturgy, or Western Mass, corresponding to the Creed which to-day is with us chanted on Sundays and festivals, it was that expression of the Christian faith which is summed up in the Symbol of the Apostles. That confession has existed in the Roman Church and been accepted by her, and the Churches of Asia Minor, as Apostolic in origin and tradition since the earliest days. It was not written, but handed down orally, graven on the tablets of the memory.

Before the Mass of the Faithful, the Eucharistic Liturgy or service most properly so called, begins, in both East and West, the Catechumens, or the unbaptized under instruction for baptism, were dismissed by the deacon. In Rome this dismissal originally took place after the Epistle, but commonly they were allowed to remain till after the Gospel, and till after the homily on the same, when there was one. At the invitation of the deacon they prayed silently, inclined their heads to receive the Episcopal blessing, and departed. This dismissal, a formulary for which is still used in the Byzantine rite of both Orthodox and Uniates, and which was so prominent a feature in the fourth century, disappeared elsewhere, owing to changes in discipline, at a very early date. In the Roman Mass no trace of the same is to be found in the eighth century, when the few under instruction and the penitents were differently treated, though some of the old forms

were preserved in the order of baptism and in one of S. Gregory's dialogues: "*Catechumeni recedant—Catechumeni exeant foras*"—Let the Catechumens retire—go forth. The discipline of the secret, which referred, as we know, almost entirely to the holy mysteries of the Eucharist, lasted for the first five centuries, and was in full working order in the second.

## CHAPTER VI

### THE OFFERTORY TO THE SURSUM CORDA

#### **The Prayer of the Faithful**

IN the Mass of to-day, immediately after the Creed, or, if the Creed be not said, after the "Dominus Vobiscum," the priest sings or says "Oremus"—Let us pray—but no prayer follows. In place of a prayer the celebrant proceeds to recite the "offertorium" versicle, taken from Psalm or hymn, and introduced at Carthage during the lifetime of S. Augustine. At first this "offertorium" was sung during the oblations of the people as they brought their gifts to the altar, a ceremony which hitherto had been performed in silence. Originally an entire Psalm was chanted by the usual double choir, whereas now it has been cut down, as the Introit has, and also the "Communion," to a verse or two. Now, what has become of the prayer to which this "Oremus" is the introduction? It certainly is not represented by the offertorium versicle. Dom Cabrol, the learned Prior of Farnborough, in his admirable work, *Le Livre de la Prière Antique*, writes (p. 105):—

"Nobody prays ; the choir sings a psalm, the bishop and his ministers prepare the Sacrifice. Here then there is an hiatus. In the ancient liturgy this was the moment of a prayer. The faithful stood up, their arms stretched out,

their eyes raised to heaven, just like those in prayer who are painted upon the walls of the catacombs; or they prostrated themselves, and prayed in silence. Then the celebrant spoke in the name of the faithful, just as he had in the first collect."

In another place he says:—

"Only the faithful now remained in the church. All then stood up, turned to the East, and offered up a prayer called the prayer of the faithful. After this prayer they give each other the kiss of peace, and then the deacon prays for all the needs of the Church. This is the litany prayer of which mention has already been made."

It seems not at all improbable that the omission of this "prayer of the faithful" after the "Oremus," and also of the oblation of the people which followed close upon it, mark the two chief points in which the High Mass of to-day differs from the same function in the early ages. The "offertory" in Masses for the dead, which differs in character from the ordinary versicle, may very possibly be some remnant of the original "prayer of the faithful." Dom Cabrol takes occasion to point out how entirely changed is the liturgical character of the prayer and rites of the Mass as soon as the catechumens have been dismissed, and the more strictly Eucharistic portion of the Sacrifice has begun. Now there are no more psalms sung in litany fashion by the people, no more lessons recited by readers; even the deacon himself remains comparatively silent; it is the bishop who now almost uninterruptedly will raise his voice in a series of prayers; everything now, ceremonies and prayers alike, is in close relation to the Sacrifice, and ordered towards that end.



### The Oblation

The first act is the Offertory or Oblation. The learned authors of the "Handbook to Christian and Ecclesiastical Rome," in the second part of their work, which deals with the Liturgy at Rome, by G. M. A. R. Toker, give the following excellent account of the early offertory :—

"The solemn oblation of grain, flour, grapes, and oil by the people during the Liturgy, formed one of the four chief parts of this great function. From apostolic times, as we learn from Paul's epistles, the faithful made offerings on the first day of the week. These offerings are mentioned by Justin Martyr in the first half of the second century, who calls them 'Sacrificia.' Before the fifth century oblation loaves called hosts, *hostiæ*, by Innocent I. (offetes, obleys, singing bread, houseling bread), of ready baked bread were offered; a Council of Arles in 554 required that all the loaves should be of one pattern; and in England a late eighth-century canon required that whole loaves, and not pieces, should be offered. In the under Church of San Clemente (at Rome) we see pictures of the early ninth century, representing the oblation, in which all present, men and women, present the corona-shaped bread in baskets at the altar. The custom as to offering differed in different times and places; sometimes the people placed their own offerings on the altar, going up in order; in Rome in the ninth century the Pope with his deacons came to the cancelli (chancel rails) to receive the offerings of the people personally. The ceremonial of the Roman Liturgy was simpler than that of the East, and the simple characteristics of this common oblation, in which the bishop collected the loaves in cloths, while the deacons held the cruets for the wine, continued longer in the West than in the East."

In the very early times the flour offered at the oblation was actually baked during the service, but obviously this

lengthy process did not survive beyond the first three or four centuries at most. What seems of importance to notice is that the oblation primarily was to offer material for the Sacrifice, bread and wine. To all those who have assisted at High Mass in Milan Cathedral, the procession of the Vecchioni at the offertory will at once occur in this connection—old pensioners of the Cathedral, men and women, garbed in the soberest black and white, whose duty it is always to bring up the oblation at the Solemn Mass.

As to the special and inward significance of this offering, let us go to S. Augustine. He explains: "The Church, being the body of Christ, learns to offer itself through Him." We are all members of that body, and therefore we bring the material for the Body and Blood of Christ to be sacrificed. The people give the material for that great Action which represents mystically their own self-surrender to God, "a living sacrifice, holy, acceptable." No wonder the Apostle calls his fellow Christians "*gens electa, regale sacerdotium*"—a chosen people, a royal priesthood. There is signified, without doubt, by the oneness of that Sacred Bread, which is Itself made from so many different grains "scattered upon the mountains," and from so many individual offerings of the whole body of the faithful, the oneness of Christ's mystical body, the Church, composed as it is of all the faithful as members; and the oneness of charity which binds all these faithful together in Christ. So much for this first oblation of all the faithful who assisted, clergy and people alike. The Pope himself celebrating, with his concelebrating clergy, was the last to make the offering of two loaves, thus uniting himself with the rest of the faithful.

With regard to this oblation of the people, it must not be lost sight of that in the early days of the Church there

was always a twofold offertory made by them. There was first that general offering of food of all sorts, or of other gifts in kind or money, serviceable for the maintenance of the clergy and the relief of the poor alike. This general offering, made probably at the very beginning of the service, was common even to those who were not in full communion, such as penitents and catechumens. Then there was the second, *προσφορά*, or oblation at the offertory proper, confined strictly to full communicants, and to the presentation of bread and wine for the Sacrifice itself. The *deacon's specific oblation* followed, which was to make of the individual gifts of all a single corporate gift, selecting some of the materials offered, and preparing it directly for consecration. *The people offered bread and wine*; and the grains of bread "scattered upon the mountains," gathered together from the ends of the earth, and the drops of wine pressed from many grapes and clusters, signify, as we have seen, the faithful people themselves coming from all parts and times to the mountain of God, and *offering themselves* in the spotless grains of wheat and the purple drops of the vine.

But the offering so far is *individual*, that of the materials necessary to make up the outward representation of the Lord's mystical Body. Next was the *corporate* or diaconal offering, which consisted in selecting some of the materials and mystically *preparing* them to represent Christ's Body, then *presenting* them as such upon the Church's altar, to the Church's representative, the priest. The object of the deacon's preparation is to render the individual offerings of the people a corporate offering, truly representative of the faithful united as one body to Christ its Head, and thus mystically prepared, to present it on God's altar to God's priest, ready for the Divine Spirit to

be invoked upon it. The individual offerings of all the faithful, clergy and laity alike, have, by this diaconal or ministerial offering, become something very different from what they were. They have become a corporate offering which in its oneness directly represents Christ's Mystical Body, His Church. This is why proleptic honour is at once paid to the prepared gifts, for they are already in *figure*, in visible representation, the mystical Body of Christ, prepared to receive the power of the Holy Ghost, and to become Christ's natural Body. This is why the priest, in offering upon the paten the bread for the Sacrifice, which to-day in the Roman Mass has been already carefully prepared, says: "Receive, holy Father, almighty eternal God, *this spotless Host*." It is the *hostia*, or victim, because it is in figure already the Victim's mystical Body, and it is destined to be shortly the Victim's real Body. In the Armenian Liturgy, similarly, the priest at the bringing in of the oblation prays: "Receive with favourable eyes the gifts of the Church, by which not myrrh and incense, but Jesus Christ, is offered, our Saviour, who is represented by these presents." In the East generally the preparation of the elements takes place at a previous service called the *prothesis*.

In the West the deacon's most important and solemn duty has for centuries sunk to a minimum. His *Anaphora*, or presentation of the gifts prepared for the sacerdotal *prosphora*, is now hardly distinguishable even in Pontifical Mass; is confined, indeed, to handing the host and paten to the celebrant, and the prepared chalice which he also offers conjointly with the priest. But before the twelfth century his part in the great ceremonial was much more prominent. As still in Eastern Liturgies, he continually suggested to bishop, or presbyter, what prayer to

offer, he read out the names of the living who offered, and of the dead for whom offering was made; he not merely ministered the Precious Blood to the Communicants, but held the chalice whilst his bishop consecrated. He conducted the ceremony of the breaking of the Bread, took charge of the remains of the Sacred Elements, and carried Viaticum to the sick. No wonder S. Laurence, who was to Rome what S. Stephen was to Jerusalem, called at his martyrdom to his Pontiff, S. Sixtus: "Whither, holy priest, wilt thou go without thy deacon; to whom, if I go away, wilt thou entrust the consecration of the Lord's Blood?"

As the centuries have moved on the tendency has been for the importance of the priestly dignity and office rather to overshadow that of the deacon. The higher ministerial functions and privileges have in some cases been absorbed from above, whilst a few of the less important and distinctive, such as anciently pertained to the minor orders, have been partially conceded to laymen; as, for example, the duty of serving at Mass, and acting as acolytes. S. Gregory the Great was one of the seven Levites of Rome when he was chosen Pope; and there is no question that the Levites of the Apostolic See, and of other Sees as well, were in those days functionaries of very great importance, not merely on account of their duties in the sanctuary, but also as being the chiefs of the bishop's executive, his administrators. The first of the seven deacons of Rome occupied in this latter respect a particularly exalted position; his functions and honours in an early Papal Mass are, to a certain extent, represented by those of the assistant priest in a Pontifical Mass of to-day, who fills the place of first or arch-deacon. Even now it is the first of the Cardinal Deacons who announces to the world the name of the new Pope.

The third and last oblation was that of the *Presbyters*. They besought the presence of the Holy Spirit to consecrate the gifts, and it is by their ministry at the altar that the heavenly offering is actually made. S. Jerome says, "It is the office of the presbyters to obtain by their prayers the coming of the Lord in the Eucharist." To this, the presbyters' oblation, correspond exactly the prayers now said by the priest as he offers the host on the paten, and the wine mixed with water in the chalice : the "Receive, Holy Father," "O God, who in creating human nature," "We offer unto Thee the chalice of Salvation," "In the Spirit of humility," and finally, "Come, O Sanctifier, Almighty." The deacon is naturally joined with the Bishop, or celebrant, in the offering of the chalice ; because the Precious Blood rather than the Host has always been his peculiar care.

With regard to the mingling of a little water with the wine to be consecrated, the fusion signifies, as S. Cyprian teaches, the intimate union of Jesus Christ, the Wine, with the faithful members of His mystical Body, the water. The faithful are thus shown as so attached to Christ, so dwelling in His love, that nothing henceforth can separate them from Him ; they are one for ever. This symbolism is summed up in that sublime prayer recited by the priest as the mingling takes place : "Grant that by the mystery of this water and wine we may be made partakers of His Divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord." The custom derives too, no doubt, from that observed at the Jewish Passover ; and the tradition with regard to the mingled cup that Christ gave to His disciples. Blood and water also flowed from the side of Our Saviour on the Cross.

The fifth of these offertorial prayers, the "Come, O



Sanctifier," is sometimes spoken of as the Latin anticipatory epiklesis or invocation of the Holy Spirit, corresponding to the prayer which follows the consecration, to which all the Greeks attach such importance.

Before the prayer called "Secret," which sums up or collects into one all the offertorial petitions, and is therefore also called the *Oratio Super Oblata*, the prayer over the oblations, the altar, the figure of Jesus Christ is again incensed, and the celebrant washes his hands, as a symbol of the internal purity with which he must approach the holy of holies, and also no doubt because he has recently been handling the diverse offerings of the people, and the thurible. At Low Mass, when the altar has not been incensed, he washes the tips of his fingers alone, whereas when he has used the thurible he is directed to wash his hands.

There follows a sixth offertorial prayer, the "Receive, O Holy Trinity, this oblation," in which the offering of the Sacrifice in memory of the Passion, Resurrection, and Ascension of Christ is recorded, and the Saints reigning with Him are honoured and asked to intercede for us. The solemn invitation which the celebrant next addresses to the people to unite their prayers with his, that his sacrifice, and theirs, may be acceptable to God, is with the collective prayer, the *Super Oblata* of the Gregorian Sacramentary, the "Secret" of the Gelasian, the final preparation for the most sacred portion of the Eucharistic service. The "my sacrifice and yours" of the *Orate Fratres* gives us one more reminder, where there are so many, of how the Catholic Church calls upon all her children to take, as S. Clement says, each his own part in the great Thanksgiving. Let each give thanks, εὐχαριστεῖτω, according to his own order, exercising the functions of his order. In the "publica missarum solemnia" all the faithful are offerers,



offering and communicating, the deacon conducted the ceremonial, and all the presbyters joined with their head in consecrating the offering. Another ecclesiastical writer, or rather preacher, the Abbot Guericus, tells his hearers : "The priest does not sacrifice alone, or consecrate alone, but the whole assembly of the faithful who are present consecrate with him and offer with him."

In the Eastern Liturgies as well as in the Gallican, the Pax was given before or immediately after the oblation ; apparently connected with it in idea as a necessary preparation for the offering of the gift at the altar : "If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy gift before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift" (Matt. v. 23-24). In the Roman and African Liturgies, the modern Ambrosian, and the four pre-Reformation English uses, modelled on the Roman, the Pax is given before the Communion, and is seemingly regarded rather as the symbol of fraternal charity, which must precede participation in that Sacrament of love, which makes us all one in Christ.

## CHAPTER VII

### THE PREFACE AND FIRST PART OF THE CANON

#### **The Preface**

AFTER the oblation, and prayer for its acceptance called "Secret," the low-voiced prayer of the priest summing up the silent petitions of the people, the celebrant salutes the faithful as usual, "The Lord be with you." He does not as usual turn round towards them, because he was formerly shrouded at this moment from their sight, for the curtain which hid altar and ministers until after the consecration had already been drawn. The people's answer is received, and at once are heard those words sublime with which the great Action has begun from the earliest days of the Christian Church. The "Sursum Corda"—Lift up your hearts—the words which are to be found in every Liturgy, Eastern or Western, except the Ethiopic, are really the commencement of the *Anaphora* (the true raising up of the gifts and mind), which comprises both Preface and Canon, and is divided into two parts by the chanting of the Sanctus. The Gelasian Sacramentary (496) even speaks of the Canon as beginning here, for it says: "Incipit Canon Actionis, sursum corda"—Lift up your hearts. A priest, as at High Mass, conformably to the rubrics, he raises his voice and his hands, to chant those two words, has

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behind him the whole of liturgical antiquity. If the sound of his voice, however faint and feeble, uttering the heavenly words to an inspired musical notation, causes no thrill in the hearts of the listeners, surely this can only be because they know not what they hear. The choristers, it is true, answer for all, in the name of all, "We have lifted them up to the Lord;" but whilst the Angels of God are all attentive and begin to gather round His earthly throne, how many there are upon whose ears the notes of the heavenly dialogue between priest and people fall as if they heard nothing: "They have ears and shall hear not." They do not even trouble to raise their bodies from an indolent to a more respectful posture, much less their hearts to the courts of heaven.

It is said of S. Cuthbert and of S. Ambrose that they wept when chanting the Preface—and little wonder, for they were saints of great minds and hearts; of Mozart, that he professed that he would rather have been the composer of the music of the Preface than of anything he had written. The Mozarabic Missal calls the Preface "Illatio," as though the words "It is meet and just" were an "inference" from the response just made by the people. The Gallican term is "Contestatio," a calling to witness of heaven and earth of the goodness of Our God. Every Preface begins and ends in the same way, but the central portions vary according to the seasons and feasts; and now in the Roman Mass there are no less than ten Prefaces, besides the ordinary one used on all days except those which have a "proper" of their own. Once upon a time, we are told, there were as many as 240 variants, and one or two abuses had crept in through the liberty of partial improvisation which had been tolerated.

### The Trisagion

The chanting of the Trisagion or "Sanctus" hymn is of the highest antiquity, for, according to the Liber Pontificalis, Sixtus I. (A.D. 119) ordered it to be sung *intra actionem*, in the Canon. The words which the Seraphim cry one to another before the throne of God, and which are again spoken of in S. John's vision of heaven in the Apocalypse, occur in every old Liturgy. The second part of the hymn, which with us divides Preface from Canon, is a reminiscence of our Saviour's triumphant entry into Jerusalem; Hosanna, *i.e.* "Save now," to the Son of David was the cry of the Hebrew children; and it is also one of the first cries connected with their Eucharistic worship by Christians, for the very words occur at the Fraction, or breaking of bread, as described in the "Teaching of the Apostles."

S. Chrysostom says :—

"The prayer of thanksgiving is common both to priest and people. For not only does the priest give thanks, but all the people. For first he receives their answer and witness that it is meet and right to praise the Lord, and then he himself begins the thanksgiving. And why should you wonder that the people should sometimes speak with the priest, when even with the Cherubim and celestial powers do they send up those sacred hymns to heaven above? Heretofore this hymn was only sung in heaven; but after that the Lord vouchsafed to come down upon earth, he brought this melody to us also. Therefore the bishop, when he stands at this holy table to present our rational service, and offer the bloodless Sacrifice, does not simply call upon us to join in this praise, but first naming the Cherubim, and making mention of the Seraphim, he then exhorts us all to send up these tremendous words, and withdrawing our

minds from the earth by intimating with what company we form a choir, he cries out to every man, and says, as it were, in these words, 'Thou singest with the Seraphim, stand together with the Seraphim, stretch forth thy wings with them, with them fly round the royal throne.'—*Hom. in Seraph.*, t. 3, p. 890.

The words of the Doctor of the golden mouth show us well the most intimate connection between the Preface, the Sanctus, and the continuation of the Eucharistic prayer. The consecration itself was always ushered in with a solemn praise and thanksgiving to God for all His gifts, whence the whole Action had the name of *εὐχαριστία*, the Eucharist or giving of thanks, because this was always premised as a necessary part of the sacred mystery. A part of this thanksgiving, then, is the Trisagion or Epinicion, the seraphical and triumphal hymn.

### The "Te Igitur"

The Canon simply means the *rule* or unchanging portion of the Mass, and no single word has been added to it since the final addition by Pope Gregory the Great (590–604). It is called the Prayer by S. Gregory and S. Cyprian, by S. Basil the Secret, by S. Ambrose the Ecclesiastical Rule, and in liturgical books it is known as the Action. It begins with the *Te igitur*, and concludes with the prayer immediately before the "Our Father." S. Gregory gave to the Canon its final touch, adding to the prayer "*Hanc igitur*" these words: "*Diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripiet in electorum tuorum jubeas grege numerari*" (And dispose our days in Thy peace, and command us to be delivered from eternal damnation, and to be numbered

in the flock of Thine elect). St. Leo (440–461) had previously added to the second prayer after the consecration, the words “sanctum sacrificium, immaculatam hostiam” (a holy sacrifice, an immaculate host), though there is ample proof that this prayer itself, the “Supra. quæ propitio,” was already said in the time of Pope Damasus, A.D. 366. When it is stated that the text of the Canon is absolutely unchangeable, this does not mean that provision has not been made for additions commemorating the festival of the day (Easter, the Ascension, Pentecost, Christmas, and the Epiphany), or for the naming of persons, living or dead, in the two mementoes. In the *Communicantes* the list of Popes, now reduced to the first three names, originally must have been recited at length; but that the Congregation of Rites refused to insert the name of S. Joseph in 1815 proves the firm determination never to alter another word in the most sacred form of venerable antiquity.

### **Commemoration of the Living and the “Communicantes”**

These two prayers correspond as nearly as possible with the first part of the Great Intercession and recitation of the Diptychs in Liturgies of the Eastern type. The Oriental rites place the Great Intercession, it will be remembered, some before and some after the consecration; but none of them, like the Roman, Ambrosian, and English pre-Reformation uses, divide it into a commemoration of the living before the words of institution, and a second of the departed after the same. The diptychs, or “holy tablets,” took their name from the Roman folding tablet of ivory, silver, or boxwood which the new

consul presented to his friends, with a poem or letter inside. They contained the names of the Pope, patriarchs, bishop, and clergy of the Church or neighbouring Churches, of those who offered the Eucharistic gifts, benefactors, and those who had any special claim to a remembrance, civil rulers, &c. The diptychs of the departed, recited after the consecration in the Roman Canon, contained the names of former bishops, those specially revered or held in grateful remembrance. Besides these living and departed faithful ones, for whom by name and especially the celebrant offered the sacrifice, the names of the Blessed Virgin Mary, of the Apostles, Martyrs, Pontiffs, and other early Saints were inserted, not by way of interceding for them, but rather of uniting their merits with those of the superabundant merits of Christ the Redeemer, and thus making common cause with them in the great act of Christian worship. Hence the term "Communicantes" with which the Church now commences the prayer, following the memento for the living, in which the Blessed Virgin Mary, the Apostles and Martyrs, are commemorated, along with other confessors of the faith, who are thus canonised, or inscribed in the Canon, as the Pope even to this day mentions once the name of the new saint in the Mass of Canonisation. For the same reason identically, to unite all the faithful together in the Holy Sacrifice, some of these same blessed ones, and others as well, are again commemorated after the memento for the dead, before the "*Nobis quoque peccatoribus.*"

As to the particular way in which the diptychs were used, this varied considerably in different times and places. Originally the deacon read out the names from the ambo; later apparently they were read in a low voice



to the priest celebrating at the altar, and later still the "holy tablets" were merely laid on the altar. Duchêsne tells us that the letter of Pope Innocent to Decentius assumes that the recitation of the diptychs occupied at Rome in 416, and for a long time previously, the place which it holds at present.

The Byzantine Liturgy of S. John Chrysostom, which is more used than any other by the Uniate Greeks, places the Great Intercession immediately after the Epiklesis, and is a ceremony in which even the choir take their part, as, for example, when the celebrant says aloud "especially for our all-holy, sinless, most worshipful and glorious Lady, the Mother of God and Ever Virgin Mary," the choir respond: "It is indeed right to praise thee, Mother of God, ever blessed and most sinless Mother of our God. Honoured above the Cherubim, more glorious than the Seraphim, who didst give birth to the Word of God without stain: Mother of God in truth, we praise thee." The deacon reads the diptychs of the faithful departed first, whilst the priest prays secretly; and then later those of the living.

### **The Consecration**

Two prayers, the "Hanc igitur" and the "Quam oblationem," precede the sacred narrative and words of Institution, thus forming a connecting link between the Intercession and the Consecration. According to Durandus, the "Hanc igitur" was composed by Leo I. (A.D. 440) as far as the words "placatus accipias," the remainder, as we have seen, being added by S. Gregory (590).

The antiquity of the "Quam oblationem" is attested by many documents, and the Abbé Duchêsne (*Origines du*

*Culte Chrétien*, p. 170) gives the text of a prayer which he assigns to A.D. 400, in which almost identical words occur: "Make Thou for us this oblation approved, ratified, reasonable, acceptable, because it is the figure of the body and blood of Our Lord Jesus Christ."<sup>1</sup> The prayer as it stands to-day in the Roman Missal says "that it may become to us the Body and Blood of Thy most beloved Son Our Lord Jesus Christ," which version certainly agrees better with the paraphrase of S. Cyril of Jerusalem: "We beseech the Merciful God to send the Holy Spirit upon the presented oblations, that He may make the bread the Body of Christ, the wine the Blood of Christ."

We have in the prayer "*Quam oblationem*" the epiklesis of the Roman Mass, the appeal to God for His intervention in the great mystery; corresponding to the one given above from the *de Sacramentis*. The epiklesis question is one which can hardly be said to have received as yet a completely satisfactory solution at the hands of liturgical writers. Quite recently, however, a dissertation on this thorny subject has been contributed by the learned antiquarian Mr. Edmund Bishop, in a most valuable Appendix to Dom. Connolly's volume "*The Liturgical Homilies of Narsai*," printed by the Cambridge University Press. Mr. Bishop's arguments and conclusions appear not merely to throw new light on what was very obscure, but also to be so far convincing that it is difficult to suppose that he will not be followed by those who write after him. His thesis appears to be that the prayer "*Quam oblationem*" is the nearest approach to an "invocation" which the Roman Canon ever possessed. The prayer is: "Which oblation (*i.e.* the bread and wine) do Thou, O God, we beseech

<sup>1</sup> *De Sacramentis*, l. iv. 21, P.L., t. xvi. col. 443.

Thee, deign in all things to make blessed, approved, ratified, reasonable, and acceptable, in order that it may become to us (be made for us) the Body and Blood of Thy well-beloved Son, Our Lord Jesus Christ." This, says Mr. Bishop, is an invocation "by its very terms; and no theory, or criticism, or illustration can make it not to be so. Indeed, a comparison with other liturgies only confirms the character of the passage in question." Therefore, he concludes, the Roman Canon does contain an "*invocation*" on the bread and wine; but it does not contain an "*invocation of the Holy Ghost*" on the bread and wine.<sup>1</sup> He proceeds to adduce evidence to show that the prayer "Supplices Te rogamus," the third prayer after the Consecration, and often spoken of as the equivalent Latin epiklesis, is not in any sense a prayer for the descent of the Holy Ghost on the bread and wine, but a prayer that the oblation may be worthily presented to God, and one for the communicants. He next asks the extremely relevant question, "Whether, or how far, an invocation praying for the illapse of the Holy Ghost, the Third Person of the Blessed Trinity, as found in the Eastern Liturgies, is early and primitive." After proving that St. Irenæus bears no witness at all to this necessary invocation of the Holy Ghost; that one Father after another is completely silent about any invocation of the Holy Ghost in the Eucharist, although in the controversy as to His coequal Godhead the obvious occasion for such appeal occurs again and again; that in the Canon of Serapion (*circ.* 350) "it is not the illapse of the Third Person of the Blessed Trinity on the bread and wine" which is presented to us, but an illapse "of the Second Person, the Divine Word, Our Lord Himself, who

<sup>1</sup> The Eastern Epiklesis technically.

instituted this Sacrament"; finally, after showing that Our Lord Himself in the Eucharist is often spoken of as "the Spirit" by Narsai, and St. Ephraem, according to an older East-Syrian terminology, Mr. Bishop concludes thus: "With the exception of Cyril of Jerusalem about the middle of the fourth century, I have been able to find a passage in no writer earlier than S. John Chrysostom in the East, and Optatus in the West, ascribing the consecration of the bread and wine specifically to the Third Person of the Blessed Trinity."

Mr. Bishop's opinion is clear, then : that the invocation for the illapse of the Holy Ghost of the Eastern Liturgies is not primitive, but a late development, one not earlier than the fourth century; that the invocation contained in the prayer "*Quam oblationem*," as far as its *form* is concerned, is at no disadvantage whatever when compared with its Eastern equivalents. That its position immediately before the words of Consecration, before the recital of Institution, the *Verba Christi*, the *verba operatoria*, is the natural one for an invocation, seems hardly to need proof.

It is a remarkable circumstance that another liturgical writer of the highest standing, Dom. Pierre de Puniet, a Benedictine of Solesmes, should at the Eucharistic Congress of 1908 have advanced much the same theory with regard to the "*Quam oblationem*," although he arrives at his conclusion by a totally different process of reasoning. Fragments of an extremely ancient document (the Oxford papyrus) were discovered some two years ago in a Coptic monastery near Asiout in Upper Egypt, and one of these almost miraculously preserved fragments has brought to light the most interesting fact of the existence of an epiklesis in the ancient Coptic, Egyptian, or Alexandrian

rite, which, unlike all other extant Oriental invocations of the Holy Spirit upon the Gifts, does not come *after* but *before* the Consecration and words of Institution. The actual words of this prayer preserved to us are as follows: "Deign to send down Thy Holy Spirit upon these creatures (of bread and wine), and make the bread indeed the Body of the Lord, and the chalice the Blood of the New Testament." This document, according to Dom. de Puniet, is in reality the most ancient *original* one that we possess of the Alexandrian Liturgy, and the conclusion he comes to, with Dr. A. Baumstark, is that in the *primitive* Alexandrian rite the epiklesis undoubtedly preceded the words of Consecration. Furthermore, he has no hesitation in believing that the "*Quam oblationem*" is the true Latin epiklesis, occupying the proper position of an epiklesis, before the Consecration, with us Latins, as it occupied also in that most ancient Oriental Church the Alexandrian. It is indeed eminently satisfactory to find two authorities such as Bishop and de Puniet arriving at somewhat the same point though their ways thither lie entirely apart. Bishop's Appendix to Dom. Connolly's "*Homilies of Narsai*" in one very material point would appear to supplement and strengthen the reasoning of his brother liturgist; for, as we have seen, he shows good reason for doubting whether the most ancient and primitive forms of even the Oriental epiklesis contained a direct and specific invocation of the Third Person of the Blessed Trinity to change the Gifts.

The Consecration proper begins with the "*Qui pridie*" prayer (Who on the night before He suffered), and ends with the clause, "As often as ye do these things, ye shall do them in remembrance of Me." The priest recounts

the words and actions of the Divine Redeemer, and speaks the hallowed utterances over the bread and wine, not in his own name, but in the name of Christ. S. Ambrose, distinguishing between the thanksgiving and the consecration itself, asks :—

“ With what words and with whose words is the consecration made? with the words of the Lord Jesus. For all that goes before is either the glorifying and praise of God, or prayer for the people, for kings, and the rest of mankind. But when the time comes for the consecration of the Venerable Sacrament, then he uses not his own words, but the words of Christ.”—*De Sacr.*, i. 4, c. 4.

Christ's words at the Last Supper are to be found in every Liturgy except, curiously enough, the so-called Liturgy of the Apostles; whilst that of the “Apostolic Constitutions” is the only one distinguished by the total omission of the Lord's prayer. The introduction “Who the day before He suffered,” attributed by the Roman Breviary to Pope Alexander (A.D. 109–119), varies slightly. The Liturgy of S. John Chrysostom has: “Who having come and having fulfilled all His mission for us, on the night on which He was given up, or rather on which He gave Himself up for the life of the world, taking bread into His holy, spotless, and venerable hands, giving thanks, blessing, sanctifying, and breaking, gave it to His holy disciples and apostles, saying (aloud): ‘Take, eat, this is my Body broken for you for the forgiveness of sins.’ Choir: Amen.”

The formula of the Mozarabic Missal is: “Our Lord Jesus Christ, on the night (he washes his fingers) on which He was betrayed, took bread (he takes the host), and giving thanks (he bows his head), blessed and broke, and gave it to His disciples.” In the Roman Missal the

celebrant on Holy Thursday recites the "Qui pridie" thus: "Who on the night before He suffered for our salvation, and that of all, that is, to-day, took bread," &c.

The words "of the New and Eternal Testament, the mystery of faith," in the consecration of the chalice, enshrine the tradition that Our Lord spoke them here. "The New and Eternal Testament or Covenant" takes us back to Jeremiah xxxi. 31. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."

The concluding words of consecration, "As often as ye do these things, ye shall do them in remembrance of Me," are beautifully amplified in some Liturgies; thus, for example, the Mozarabic rite has: "As often as you shall eat this bread and drink this chalice you shall show forth the death of the Lord *until He come in brightness from heaven.* The *Choir*: Amen. The *priest*: In memory of Me. *Choir*: Amen. *Priest*: In brightness from heaven. *Choir*: Amen. So in most Oriental Liturgies the Choir answers Amen after each consecration.

The elevation, adoration, and ringing of a bell after each consecration began not before the twelfth century, apparently in the first instance as a protest against Berengarius and his followers, who denied the dogma of transubstantiation. Cologne is named as the first place where a bell was rung at the elevation in 1199.



## CHAPTER VIII

### SECOND PORTION OF THE CANON

*From the "Unde et Memores" to the "Per Quem hæc omnia"*

#### **The Anamnesis**

THE first prayer in the Missal after the consecration is the "Unde et Memores" (Wherefore, O Lord, we Thy servants, mindful, &c.), and it is called the *Anamnesis*, or in English "the calling to mind." An equivalent prayer is found once at least in every Liturgy, for the special point of this prayer is that it explicitly asserts that the celebrant and people, offering to God the spotless Sacrifice, do so calling to mind the Passion, Resurrection, and Ascension of Christ, thus fulfilling His own command. Taken along with the two succeeding prayers, which we shall at once consider at length, the "Unde et Memores" ought to be regarded as in a certain sense the priest's prayer of Sacrifice, as he then offers to God in heaven the Sacred Oblation now for the first time actually lying on the altar, and prays that it may be accepted.

Five crosses are in this one prayer made over the Sacred Gifts, and it is hardly necessary now to explain that these crosses have nothing whatever to do with "blessing or hallowing" of the gifts on the part of the priest. Students of Liturgy have long ago settled that these crosses made after the consecration are simply *liturgical pointings*.

Every Eucharistic scene in the Catacombs represents one or more persons pointing, and the study of all the early Liturgies proves that the indication of the Gifts as the Body and Blood of Christ by pointing, and that with the sign of the Cross, is a distinctly understood liturgical action of the highest antiquity. There are five of these pointings in the “Unde et Memores,” and three in the Epiklesis or invocation prayers which follow.

Dr. Rock, in the first volume of his “Church of our Fathers,” p. 85, writes appositely to our point:—

“As of other ceremonial rites, so also the question of these five crosses has been freely canvassed by the mediæval and later writers, not one of whom, however, but has pointed out their fitness, and brought forward abundant explanation of their meaning. These crosses, then, are made to put us in mind that, after Consecration, the true and very Body and Blood of Christ are both together in the Sacred Host, and the number of them, five, is intended to recall to our thoughts the wounds in the hands, the feet, and the side of our crucified Redeemer.”

Le Brun on the same subject is quoted by Dr. Rock:—

“At this prayer, when we make five signs of the Cross, the first at saying ‘*Hostiam puram*’ indicates that there is the pure victim which was nailed to the Cross; the second, at saying ‘*Hostiam sanctam*,’ indicates that there is the holy victim which was offered up upon the Cross; the third, at saying ‘*Hostiam immaculatam*,’ that there is the victim without spot which was immolated upon the cross; the fourth, at ‘*Panem sanctum*,’ means that we have there the holy bread of life, that is to say, Him who declared, ‘I am the true bread of life that came down from heaven, and died upon a cross to give you life’; the fifth, at ‘*Calicem salutis*,’ signifies that the blood which is in the chalice is the very same that was

shed upon the cross for the life of the world. These five signs of the cross, as well as the five words to which they are joined, are but lively expressions which ought to call to our mind that the victim of the altar and the victim of the cross is but one and the very same."

Maldonatus gives this excellent reason why the priest here points with the sign of the Cross:—

"Because the Christians performed no action, as Tertullian remarks, without making the sign of the Cross beforehand (there was no Christian action which the cross did not precede), hence the sign of the Cross came to stand for the object indicated. And so Christians, when they wished to point out anything, made use of the sign of the Cross. Therefore this action ought not to appear absurd when the priest points to the Host ; for then when he makes these signs of the Cross he says : a holy, pure, spotless host, just as if he said, this is the holy, pure, and spotless host."

Before the consecration, therefore, the sign of the Cross is symbolic of blessing and hallowing ; after it is a symbol of mere indication, a sign pointing out to us the Son of God, a sign telling us to believe with a hearty faith that what we behold with the eyes of sense on the altar are no longer the things they were, but have become actually, as they are to the eye of faith, the true Body and Blood of our Redeemer ; a sign bidding us remember the wounds, the throes, the death of Him Who gave His life upon the Tree, that we, dying no more, might live to Him.

### **Supra quæ propitio, and Supplices Te rogamus**

These two prayers, following the Anamnesis, have been held by some authorities, Duchêsne amongst them,

to be the equivalent of the Greek epiklesis, probably because they occur in more or less the same position with regard to the words of Consecration. In reality they are simply the celebrant's petition that the Sacrifice now offered may be favourably received of God in heaven, and that all those who receive from the altar, where it is offered, Christ's precious Body and Blood, may be loaded with grace and blessing from on high. It seems quite clear also that there is nothing in either prayer which could possibly be taken to mean that the mystery of transubstantiation is to be effected as the result of the petitions here put up to God ; whereas the "*Quam oblationem*" prayer, which immediately precedes the consecration, is in every sense a direct way of asking the Almighty to work the change of the bread and wine into the Body and Blood of Jesus Christ.

What is the precise point of now calling upon God to make acceptable the Holy Gifts, and cause them to be carried before His throne in heaven? I take it that the answer of Dr. Rock, the famous author of "*The Church of our Fathers*," can hardly be improved upon :—

"The Church is bidding her priests to ask that their Sacrifice may be smiled on like those of Abel, Abraham, and Melchisedech, wishes them to soothe and turn away the anger of God from any unworthiness of theirs, at the same time that she thus strives to stir them up, and make them seek to be well pleasing by a holy and blameless life in the sight of God, as even were those holy patriarchs."

Stephen of Autun (A.D. 1113), quoted by Dr. Rock, gives a parallel explanation :—

"After the consecration we ask the Father to look down upon the said gifts and to receive them favourably. Now,

since nothing is more acceptable to the Father than His Son, upon Whom, as God equal to Himself, He ever looks down with a favourable and serene countenance, what else do we pray for but that God should become appeased and favourably inclined to us, owing to the mediation and intervention of His Son, and that we should become pleasing in His sight through Him who is always pleasing to Him."

Again, to pray that the Gifts should be carried by God's holy angel before His altar on high, is only another way of repeating the petition that God the Father would accept favourably the priest's oblation of the Sacrifice.

To turn once again for a moment to the Eastern theory, which is that an invocation of the Holy Spirit following the words of institution is their necessary and essential complement, that the miracle of transubstantiation may be effected. What is the foundation for this pretty general Oriental belief? It is to be sought and found simply in the actual wording of the epiklesis as it occurs in most Oriental Liturgies. The Liturgy of S. John Chrysostom is an excellent example in point. The priest prays that the Holy Ghost may be sent down on the Gifts "and make the bread the holy body of Thy Christ, and that which is in this chalice, the precious blood of Thy Christ, *changing them by Thy Holy Spirit*, that they may be to those who receive them a cleansing of their souls, forgiveness of sins, communion with the Holy Ghost, fulfilment of the Kingdom of heaven, trust in Thee, and not a judgment or a condemnation." Now it is quite obvious that this prayer, *prima facie*, looks exactly like praying that transubstantiation, which has not yet taken place, may now be effected by the intervention of the Holy Spirit. But there is an amply sufficient answer to this very patent difficulty. The use and custom of the Oriental Church,

as well as of the Western, has always been to pray, not merely in the case of the Sacrament of the Holy Eucharist, but in other Sacraments also, after the essential form is complete, that the grace or effect conveyed by that form should be imparted, or imparted in the most perfect degree, in every way that it is capable of being imparted, that it should remain, and so forth. Therefore, say the Latins, the Oriental epiklesis is only one example out of hundreds that could be cited for this liturgical tautology. They point to the Canon of the Ethiopic Church to prove that those who follow that Liturgy believe just as we do, for immediately after the words of institution the people say, "This is truly Thy Body," although the usual prayer that the Holy Ghost would change the elements into the Body and Blood of Christ also follows.

Dr. Adrian Fortescue, in his admirable work on the Orthodox Eastern Church, puts one answer to the epiklesis difficulty as pointedly and concisely as it can be put. His argument also rests almost entirely upon the exuberant tautology to be found throughout the Liturgies. "The Church," he says, "always dramatically represents things as happening successively which really must happen at one instant." Then after instancing numerous and very striking cases of this in the baptismal, ordination of a priest, and burial services, he points out how it is quite easy to understand and to anticipate that precisely the same thing should happen in the Mass. The species are spoken of as "this spotless offering" before the consecration, and in the same way and spirit the Holy Ghost is invoked to work the great change after it has already been effected by the words of consecration. As we have seen in the case of the Copts, this does not argue any disbelief in transubstantiation having already taken place.

Finally, as to its being specially within the province of the Holy Spirit, of God the Holy Ghost, to effect the mighty change in the Sacred Gifts, in this unspeakable mystery all three Persons of the Adorable Trinity work together, and the Catholic doctrine does not attribute to one Person rather than to another this miracle of miracles. When the priest pronounces the words of Christ, the power of God effects transubstantiation; and whether this power be verbally assigned to the first, the second, or the third Person is hardly material, for, after all, it is only a question of formally attributing to one Divine Person what is in reality the work of All. The Fathers of the Church express the oneness of the action of the Three Divine Persons in all Their works *ad extra* by that perfect formula, "the Father, through the Son, and in the Holy Ghost, works all things." This formula, by the way, has an interesting counterpart in the Mozarabic blessing, when the priest says: In the Oneness of the Holy Ghost, may Father and Son bless you. In that same old Spanish rite, to which we can so constantly refer with advantage, we see again how the true idea of an epiklesis or invocation of God for the hallowing of the Holy Gifts is carried out in the prayer which immediately precedes the words of consecration. "Come, O come, Jesus, good high-priest, into our midst, as Thou wast in the midst of Thy disciples, and sanctify this offering, that we may receive hallowed things, through the hand of Thy holy Angel, O holy Lord and Redeemer eternal."<sup>1</sup>

<sup>1</sup> The whole idea of a definite "consecratory formula" was hardly developed in ancient times, and without doubt it is only a want of historical knowledge that has made the epiklesis question a stumbling-block.



### **Memento for the Departed**

The second part of the Great Intercession follows immediately upon the prayers for the acceptance of the Sacrifice; this is the memento for those who have preceded us with the sign of faith and sleep the sleep of peace. In the Liturgy of S. Chrysostom the deacon here reads the diptychs first of the faithful departed, and later those of the living. For the departed the priest says: "Remember also all those who have fallen asleep" (the primitive expression for death) "in the hope of rising again to life eternal. For the rest and pardon of the soul of thy servant N., in a place of light, where there shall be no pain, nor woe. Give him rest, O God, give him rest, that he may see the light of Thy countenance." In the Mozarabic rite, where the Intercession comes before the Preface, the priest concludes thus: "For Thou art the life of the living, the health of the sick, and the rest of all the faithful departed for eternal ages of ages. R. Amen."

At the "*Nobis quoque peccatoribus*" the celebrant raises his voice for the first time since the commencement of the Canon, which originally was said aloud, just as it is to-day in an ordination Mass in which the newly ordained priests concelebrate with the bishop. These silent prayers ended with a giving out of the voice called an "*ekphonesis*," designed originally in order that the celebrant might be more easily followed. In the "*nobis quoque*" we have an example of an *ekphonesis* beginning a prayer instead of ending one, and no doubt it anciently fulfilled the same purpose of letting the concelebrating clergy know exactly where the bishop was in the Mass.

### The "Per Quem Hæc Omnia"

This is the final prayer included in the Canon. Anciently, just before it was said, certain gifts, fruits of the earth, used to be brought up to the altar to be blessed by the priest, therefore the "hæc omnia bona" (all these good things) refers to these blessed fruits of the earth, and not in any way whatever to the sacred elements. The Canons of Hippolytus show that at this point there was originally a thanksgiving or blessing over gifts of corn and wine and oil. In some churches milk, honey, and water for the neophytes were here blessed at Easter and Pentecost; on Ascension day, new beans; on August 6th, new grapes. The water, milk, and honey for the neophytes were, according to the Leonine Sacramentary, thus blessed: Bless, O Lord, also these Thy creatures of water, honey, and milk, and give drink to Thy servants from this fountain water of life eternal which is the Spirit of truth, and nourish them with this milk and honey, according to Thy word to our Fathers Abraham, Isaac, and Jacob, that Thou wouldst bring them into the land of promise, the land flowing with honey and milk. Unite therefore, O Lord, Thy servants to the Holy Spirit, as this honey and milk are united, by which is signified the union in Christ Jesus Our Lord of a heavenly and earthly substance, through Whom all these good things, &c.

In many Eastern Liturgies, too, there is here a prayer for the fruits of the earth, and the holy oils are in every Cathedral here blessed by the Bishop on Maundy Thursday. The three crosses here made over the chalice and sacred host together signify that here is that same Christ Our Lord through Whom we receive "all these

good things," Who creates, sanctifies, blesses, and gives them life. In fact, these three signs at "sanctify, quicken, bless," are once again, like those which followed the consecration, and like the other five in this same prayer, as crosses, nothing but liturgical pointings. The Anaphora, or raising up of the mind and heart to God in heaven in the Eucharistic prayer, and also the Canon or unvarying Rule of the Mass, conclude with these five crosses made with the Sacred Host, three over the Precious Blood in the chalice, and two between the chalice and the celebrant's breast. At the same time he utters those words which express the Church's perfect faith in the mystery of the adorable Trinity, Father, Son, and Holy Ghost, Three Persons in the unity of one God-head: "Through Him, and with Him, and in Him, is to Thee, God the Father, in the unity of the Holy Ghost, all honour and glory." As he says these last four words the celebrant raises together the host and chalice; and though now this ceremony is referred to always as the "little" elevation, there can be no doubt that in both West and East the original or chief elevation took place at this point of the Mass, instead of immediately after the consecration. This is still the case in the Eastern Liturgies, though in the West the Mozarabic and Ambrosian rites now follow the Roman custom, and also elevate after the consecration.

The post-consecration order in the Spanish Liturgy is particularly interesting. After the elevation comes the *Post pridie*; then the prayer "At thy gift," which corresponds to our "Per quem hæc omnia." The priest then takes the Body of the Lord from the paten and places It over the uncovered chalice and says aloud: "The Lord be always with you." The people answer:

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“And with Thy spirit. The faith which we believe in our hearts let us also confess with our mouth.” And the priest elevates the Body of Christ, that It may be seen by the people, and the choir say the Creed, two and two.

## CHAPTER IX

### THE PATER NOSTER, THE FRACTION, AND COMMIXTURE

#### **The Patér Noster**

THE Canon having concluded with the “Omnis honor et gloria” (All honour and glory), and the raising of the voice, or ekphonesis, thereto pertaining, in the Roman rite the “Our Father” follows immediately. Its ancient place was, as to-day in the Mozarabic chapel of Toledo, immediately after the Fraction, or breaking of bread—that is, between the Fraction and the Commixture; but S. Gregory the Great, who made so many important changes in the Roman use, transferred it, *honoris causa*, to this position, that the prayer which Our Lord Himself had taught us might immediately follow the *precem*, the Canon, the Eucharistic prayer, and be said over the Body of the Lord before the breaking. As to S. Gregory’s saying that “it was the custom of the Apostles to consecrate the host of oblation at that prayer only,” in all probability he meant very much the same as S. Augustine, when he says that the whole Church almost concluded the oblation prayers (the Canon) with the Our Father. The text of S. Gregory’s famous Epistle IX., 12 (26), is as follows :—

“Now we say the Lord’s prayer directly after the Canon for this reason, that it was the custom of the Apostles to

consecrate the host of oblation at (*ad*) this prayer only. And indeed it seemed to me extremely incongruous for us to recite a prayer which a scholar had composed over the oblation, and not to recite over His Body and Blood the traditional prayer itself which Our Redeemer had composed. The Lord's prayer, moreover, is said by the entire people amongst the Greeks, but with us by the priest alone."

Bingham ("Antiquities," vol. viii. p. 340) writes:—

"As to the practice of the Church in using the Lord's prayer at this time, Optatus says it was become so customary by necessary prescript that the Donatists themselves did not pretend to omit it. And in some of the French Councils an order was made that no layman, even of those that did not communicate, should leave the assembly before the Lord's prayer was said."

No doubt this most venerable of prayers was said in the earliest Liturgies just as to-day; in fact, we have the distinct record of the same in every Eastern rite, with the single exception of that which is otherwise anomalous, the Liturgy of the Apostolic Constitutions. With us it is not omitted even on Good Friday, the only difference made on that day being that the sequel or Embolismos is chanted aloud, instead of being recited secretly. The words which precede the Our Father, and serve as a preface or introduction, vary in different uses; but they are all obviously intended to add solemnity and honour. By some supposed to refer indistinctly to the "discipline of the secret," which forbade the recital of the Pater in the presence of Catechumens; probably reference is merely made in them to Our Lord's own words, "Thus shall ye pray." The Missale Gothicum of the early eighth century has for preamble: "Not presuming on our own merits, but obeying the behest of Our Lord Himself, we dare to

say." The Liturgy of S. James has more than one version of the same prelude, thus: "Grant us, O Lord, and lover of men, with boldness, without condemnation, with a pure heart, with a broken spirit, with a face that needs not to be ashamed, with hallowed lips, to dare to call upon Thee, Our holy God and Father in heaven." In the East, and in Gaul, the Lord's prayer was mostly said by all the people, but at Rome, at any rate in S. Gregory's time, by the priest alone. In the Liturgy of S. Chrysostom, as in the case of the Creed, a reader recites the Lord's prayer aloud, and every one says it to himself at the same time. In the Mozarabic rite the people's part is confined to the saying of "Amen" after each separate petition.

The sequel prayer or Embolismos, in which the addition of S. Andrew's name, and of the clause "*ab omni perturbatione securi*," are both attributed to S. Gregory, is said silently, as some think on account of the ancient usage of here adding many names, which made it difficult to chant.

The doxology as an ending of the "Pater," with which Protestant usage has made many of us familiar in England, is not of scriptural but of Syrian origin, and in the East frequently preserved. Thus in the Byzantine rite we have: "For thine is the kingdom, the might, and the glory, Father, Son, and Holy Ghost, now and for ever, world without end. Choir: Amen." In Gaul and Spain the Pater ended, as at Rome, without the doxology, but the Embolismos varies, that of the Toledo use being the longer. It runs thus: "Freed from all evil, strengthened always in good, may we be worthy to serve Thee, Our God and Our Lord; put an end, O Lord, to our sins, give joy to the troubled, grant ransom to captives, health to the sick, and rest to the departed.



Grant peace and security in all our days, break down the boldness of our enemies, and hear, O God, the prayers of Thy servants, of all the Christian faithful in this day and in all time." The "Pater" was probably a private prayer used by all communicants, before it became a part of the Liturgy.

### The Fraction and Commixture

In the Roman rite the most important ceremony of the Fraction, or Breaking of Bread, has come since S. Gregory's time directly after the Pater—in fact, takes place during the recital of the Embolismos; but in most other Liturgies, Eastern, Ambrosian, Gallican, and Spanish, it precedes the Pater, coming immediately after the Canon. The Pater, in many rites, thus divides the Fraction and Commixture with the Benediction proper to the same, whilst with us the order is Fraction, Blessing, and Commixture at once succeeding each other. There can be no question that this most solemn liturgical action, the *fractio panis*, or, as the Greeks call it, the κλάσις τοῦ ἄρτου, the breaking of bread, is done in memory of Christ's own action at the Last Supper; an act which so dwelt in the minds and hearts of His disciples, that they who had walked with Him and heard His voice, without recognising Him, at once "knew Him in the breaking of bread."

According to the Roman use, the Sacred Host is now divided first into two equal portions, and then a small particle of one of these is broken off, to be dropped into the chalice, for the Commixture or mingling. This is simple enough, but the divisions made by many of the Eastern Churches, and even by some of the Western, were and are very much more complex. Duchêsne, de-

scribing solemn, or Pontifical, Mass of Concelebration at Rome, in the eighth or ninth century, the stational or public Mass of the Ordines of the time, says:—

“As for the other consecrated loaves, the archdeacon had caused them to be brought before the bishops and priests by acolytes, who carried them in linen bags suspended from their necks. Thereupon followed the Fraction of the bread by the whole presbyterium. The Pope also took part in it, but only through his intermediaries the deacons, whose office it was to break the oblata and demi-oblata (half-loaves) placed upon the paten. From the time of Pope Sergius (687–701) this ceremony was accompanied by the chanting of the *Agnus Dei*. The Fraction having been performed, the deacons present to the Pope the paten, from which, taking a fragment, he detaches a particle and consumes the rest. He then puts the detached portion into the chalice, which the archdeacon, who has brought it from the altar, holds before him. This is the rite of the *Commixtio*.”

It will be noticed that here there is no mention of more divisions of the Sacred Host than take place in the private Mass, according to the Roman rite, of to-day. Eastern and Gallican Fractions were far more complicated. In the Byzantine rite of S. John Chrysostom the celebrant places four particles upon the diskos, and apparently the Greeks elsewhere had as many as thirty-five portions or divisions of the Host. Again, in the Gallican Mass the Council of Tours (567) denounced the practice of arranging the portions upon the paten so as to represent the human form, and ordered them to be placed in the form of a cross. This is still practically the Mozarabic custom, and as the Toledan is a living rite, and most interesting survival, let us take it as a specimen of those which differ from Rome and Milan in the *Fractio*.

While the Nicene Creed is being chanted the priest breaks the host into two parts. One of these he subdivides into five portions, the other into four, arranging seven of them in the form of a cross, and two, called "the glory" and "the kingdom," outside the cross on the right. The upright of the cross is composed of five particles called the Incarnation, Nativity, Circumcision, Epiphany, and Passion; the left and right arms are named the Death and the Resurrection. The particle "Regnum" (the kingdom) is used for the Commixture, and put into the chalice (the Pearl of the Coptic rite of S. Basil); that called the glory ("gloria") is the first consumed by the priest at his Communion, and the other seven particles are consumed by him in the inverse order to that in which they were arranged on the paten, because Christ our Lord is Alpha and Omega, the beginning and the end to us of all things. At the moment when the Commixture is made, or the particle "Regnum" dropped into the chalice, as in nearly all the Eastern Liturgies, the *Sancta Sanctis*, or "Holy things to the Holy," is still said. In the Toledan Chapel the full phrase runs thus: "Holy things to the Holy, and may the uniting of the Body of Our Lord Jesus Christ be to us who eat and drink thereof, for the pardon of our sins, and to the faithful departed for their rest."

This *Sancta Sanctis* phrase is replaced in the Roman rite by the prayer, "May this mingling and consecration of the Body and Blood of Our Lord Jesus Christ be to us that receive them to life eternal. Amen." The Ambrosian prayer also leaves out the *Sancta Sanctis*; the phrase consecrated by such ancient usage, and apparently connected in early days not merely with the celebrant's warning to the people to prepare themselves by holy living for the Communion, but also directly with the

dropping into the chalice of a particle consecrated in a previous Mass, and thus used to signify the unity of Christ's mystical Body, the Church. The celebrant in the Milanese rite now prays as follows: "Thy Body, O Christ, is broken, the Chalice is hallowed, may Thy Blood be to us always, O our God, to our life, and to the saving of our souls. May the mingling of the Hallowed Body and Blood of Our Lord Jesus Christ profit us who eat and receive them to life and joy eternal." Duchêsne, in chap. vi. of his *Origines*, in which he describes at length the Roman Mass as pontifically celebrated in the eighth or ninth century, distinctly states that the Pope before the Fraction dropped the "fermentum" or pre-consecrated particle into the chalice, and after the Fraction performed the ordinary Commixtio with a detached fragment of the oblation he had himself consecrated.

As to the universal practice from quite early times of mingling the sacred species in the chalice, the ceremony called the Commixture, the mystical reason assigned lies in this, that just as by the separate and distinct consecration of the bread and wine the Lord's death was in a manner mystically set forth and figured, so by the union of the sacred species in the chalice the estate of His glorified and incorruptible risen Body is also shown forth. The Commixture symbolises "the uniting of the Body of Our Lord Jesus Christ," His Resurrection, and glorified living Body, just as the twofold consecration of Body and Blood shadows forth His Death on the Cross.

The ceremony of the Fraction, as a necessity for the distribution and Communion, ceased to be lengthy with the gradual introduction into the West of unleavened bread, and previously divided particles. In early days, when the ceremony took a considerable time, say at a

Pontifical or Stational Mass, a hymn or anthem called "Confractorium" was sung, of which a few examples remain to us. In the Mozarabic Liturgy the Nicene Creed now takes the place of a probably earlier Confractorium. Duchêsne, chap. vii., describing the Gallican Mass, tells us that in Ireland (the early Celtic rite was of Gallican origin) the Host was divided in seven different ways, according to the festival, the number varying from five on ordinary days to sixty-five on the three great solemnities. He adds that the particles were arranged in the form of a cross, with certain additional complications when they were numerous. Presumably the Confractorium was proportionately lengthy, or perhaps the Responds were repeated, as the Reproaches on Good Friday now are.

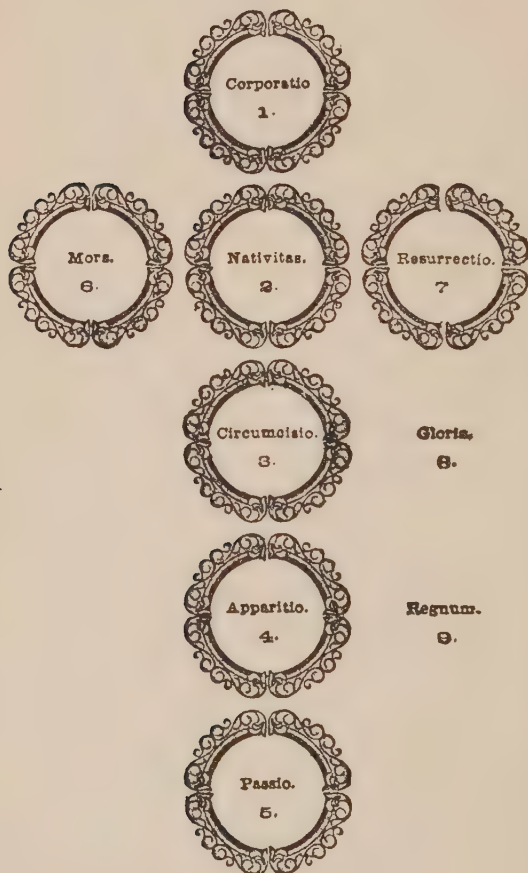
This reminds us that the typical early Mass of Concelebration, the representative or public Mass, which, in the early centuries at least, was the *norm* of the Eucharistic Sacrifice, was clearly also common in Ireland, as elsewhere. We are told that at the Communion each of the parts of the cross, formed by the particles, was distributed to a special group of the persons assisting, that is, to priests, monks, &c., &c.

In the first four centuries of the Church's existence concelebration was the rule, and anything of the nature of a private Mass, celebrated by a single presbyter was, if ever permitted, certainly the exception. The bishop consecrated with the presbyters round him, who stood right and left, and gave consent to his Sacrifice. Mr. G. M. A. R. Tucker, the author of "Christian and Ecclesiastical Rome," Part II. "The Liturgy in Rome," states (p. 4) that "this concurrence was the common Roman practice in the sixth century. In the eighth century it was usual on the three great feasts of the year and on that

of S. Peter: and this continued to be the usage till the thirteenth century."

In the fifth century the ancient law which prescribed the celebration of one Eucharist, that of the Bishop, had already given way, both in theory and practice; but, towards a true and just comprehension of the Divine Liturgy as a whole it is essential to understand that in primitive times the faithful seem to have invariably regarded the Sacrifice of the Eucharist as a great common representative act—the act of a solemn assembly of all the Christians, clerical and lay, of the place where they were met together for that one purpose, above all on Sunday. Customs like that of the "Sancta" and the "Fermentum" or leaven, of reservation in private houses, of sending the Eucharist of the week to the sick and absent, all point in the same direction. To-day solemn Mass, better Pontifical Mass, best of all the Papal solemn celebration, represent what the ancient Liturgies represented, and give us the right clue to their representative and public character. Low Mass puts before us the non-representative or more intimate and inward character of the Blessed Eucharist; but even in that private Mass which the priest now says, with, perhaps, only a server as congregation, he offers the one Sacrifice in the name of the entire Catholic Church.

It is not easy to emphasise too strongly that the *main intention* of the Christian Liturgy from the beginning was a united act of the whole Christian body, clergy and people, each order and grade in their measure and degree. The oblation, or offertory, and the Communion bring this idea into the highest relief from the earliest ages, from the days when S. Peter first called Christians "a royal priesthood," and S. John "kings and priests."





The idea that the Eucharistic Sacrifice is that of the whole Christian family joined to Christ the High Priest and chief offerer, is seen on every page of the Liturgy, from the Confession to the dismissal.

We have nowadays almost lost sight of the Mass of Concelebration, but in connection with the "My sacrifice and yours" of the Orate Fratres, we may recall that the server who answers for the faithful present, and for the whole Church of Christ, "represents the people standing round and consacrificing with the priest." It is not at all an easy matter to exaggerate the importance of this idea of the public or representative character of the Church's one great Act of worship; and for the laity who assist nothing can be more consoling, more full of spiritual fruit, than the truth brought home to them, that they too have their full share and part in the great heirloom of Christianity, for the inheritance which hath chanced to us all is indeed admirable. The Benediction accompanying the Commixture, "*Pax Domini sit semper vobiscum*"—May the peace of the Lord be always with you—will be considered in the chapter on the Blessing.

## CHAPTER X

### THE AGNUS DEI, THE PAX, THE COMMUNION, AND THE POST-COMMUNION

#### **The Agnus Dei**

POPE SERGIUS (687-701) introduced the Agnus Dei into the Mass, and apparently it was first sung as a "Confractorium" during the Fraction. In the eleventh century the hymn was said or sung twice, and in the following century three times; and yet it seems uncertain as to whether it was actually a part of the fixed *ordo* till the fourteenth. The authors of the "Handbook to Christian and Ecclesiastical Rome" state that at the Lateran Basilica the third petition, "Grant us peace" (*Dona nobis pacem*) is not said even to-day.

#### **The Kiss of Peace**

The kiss of peace is one of the few ceremonies, which, without being in any way essential to the Sacrificial Act, have come down to us from the most ancient times. It may be said that for the first twelve centuries, in both East and West, the entire congregation, as well as the clergy at the altar, took their part in this rite, the most prominent symbol of Christian charity. It is mentioned by S. Justin Martyr, Tertullian calls it "the seal of

prayer," and Innocent I. (402) speaks of it as a seal on the action.

As to the *way* in which the "osculum pacis" was originally given, so far back as in the Apostolic Constitutions it is said, "The men give it to the men, and the women to the women," but in the thirteenth century, under Innocent III., the osculatorium or instrument was introduced, a piece of metal engraved with a crucifix, which the celebrant kissed himself first, and which was then passed all round. In the sixteenth century the modern accolade, or ceremonial embrace, completely superseded the ancient kiss, which had ages before been restricted to those within the Sanctuary.

Perhaps the most interesting point connected with the entire ceremony is the varying position it has occupied in the different Liturgies. To this reference has already been made, and it will suffice to add here that, whereas the Eastern and Gallican custom of giving the kiss of peace before the consecration, as an immediate preparation for the Act of Sacrifice, the act of giving to God at the altar, still obtains throughout the East, as well as in the Mozarabic rite of Toledo, the contrary Western or Roman idea of the Pax, as the direct and most fitting preparation for Communion, has taken complete possession in all those churches which follow the Roman use, or have been subjected to its preponderant influence, such as that of Milan.

At the beginning of the fifth century, in the Ambrosian rite, the kiss was certainly given before the consecration (*ante confecta mysteria*), and a vestige of the old custom is still to be found in the invitatory of the deacon "*Pacem habete*," before the prayer "*Super sindonem*." The reading of the diptychs has now also disappeared

at Milan, owing to the adoption of the Roman Canon. The Mozarabic Liturgy is the only one, in the West at least, which has preserved the ancient order and formularies of the ceremony of the Pax. We have first of all the "*Collectio ad pacem*," the collect for peace, which varies with the feast of the day, but concludes always with this or a similar formulary: "For Thou art our true peace, and charity undivided, Who livest with Thyself and reignest with the Holy Ghost, one God for ever and ever. Amen." Then, raising his hands, the priest says: "The grace of God the Father Almighty, the peace and love of Our Lord Jesus Christ, and the communication of the Holy Spirit be with us all for ever." The Choir answers: "And with men of goodwill." The Priest: "As you stand, receive and give the peace." The Choir: "My peace I give you, My peace I entrust to you, not as the world gives peace give I to you. I give you a new commandment, that you love one another." Meanwhile the priest himself receives the peace by kissing the paten, and then gives it to the deacon or server, saying: "Receive the Kiss of love and peace, that you may be fit for the sacred mysteries of God."

Where the three prayers before the Communion are now found in the Missal there is a hiatus in old Roman liturgical books, the Roman ordines giving no prayer between the Fraction and the Communion. This is the place where the "*Pater*" was said, before the time of S. Gregory, who, as we have seen, moved it to its present place of honour immediately after the Canon. The "*Pater*" therefore, with the commixture and the solemn benediction proper thereto—these were anciently the immediate preparation for the Communion, and occurred

exactly where the three private preparatory prayers are now to be found.

### **The Communion**

The consumption of the consecrated elements by the celebrant has always been an integral portion of the Mass and Sacrifice. As to the rest of those present at the holy rites the practice has varied enormously, both as to the number receiving and the manner in which they were communicated. In the days of persecution the Divine Mysteries were often carried from the catacombs, where Mass had been said, to the private houses of the faithful, and this sacred task was not unfrequently confided to children so as to avoid suspicion. The "asinus portans mysteria" (the ass bearing the mysteries) of the proverb, and the beautiful story of the boy Saint Tarcisus of Wiseman's "Fabiola," will at once occur to the mind.

At first every one present at the Liturgy communicated, and doubtless the early Christians were as a rule daily communicants, in their own houses if they could not be present at Mass. S. Jerome even asserts that in Spain and at Rome the faithful would communicate at more than one Mass in his time. In the time of S. Chrysostom the fervour of frequent communion had apparently given way to coldness, so that Councils had to urge the necessity of receiving the Blessed Eucharist, at least two or three times a year.

As to the reception of the Sacrament under the species of bread alone, or in both kinds, it is safe to assert that the universal practice and rule was communion in both kinds, for both clergy and people, *during the Liturgy*, or in Mass, for the first ten centuries of the Church's

life; and that this custom was very common for the first thirteen centuries both in East and West. I say *during the Liturgy*, because it is equally certain that outside of Mass the Blessed Sacrament was more frequently given under the more convenient form of bread alone, there being also thus far less danger of accident or irreverence.

It is, however, quite essential to the understanding of primitive practice to know that the reception of the Eucharist, in one or in both kinds, has always, except as far as the celebrant of Mass is concerned, been regarded by the Catholic Church, whether in East or West, as merely a question of discipline and not of dogma. So true is this, that when it was first objected that the Eucharist under the form of bread alone was not the complete Sacrament, the Council of Constance made it the universal rule of the Church to communicate the people, whether in or out of Mass, in the one kind only. "*Caro cibus, sanguis potus, manet tamen Christus totus sub utraque specie*"—His Flesh is food, His Blood is drink, still Christ remains whole and entire under either species. Whilst admitting, then, communion under one kind, the Church is, and always has been, equally careful by teaching and practice to profess her faith in the necessity, even for validity, of the twofold consecration of bread and wine in the Sacrifice itself.

As to the actual manner again of receiving, the discipline of both Eastern and Western Churches has varied considerably with time and place. Neale tells us that three methods of communion are still in use in the East: (1) the giving the Eucharistic bread first, and then the chalice; (2) the bread first, and then the wine by the deacon with a spoon; (3) the bread broken into many

small particles, dipped in the wine, and then administered together in a spoon. In the West it appears that for six hundred years the Blessed Eucharist was received in the hands, the hollow of the right hand, whilst in 578 or thereabouts a Synod of Auxerre forbade women to take the Sacred Host in the naked hand, and also to touch the altar-cloth in communicating. Dom Cabrol, speaking of the Liturgy of the first centuries, says (*Livre de la Prière Antique*, p. 114):—

“The Pontiff communicated, then the priests, then the assistants. The bishop placed the Eucharist under the form of bread in the open right hand of each of the faithful, saying : ‘Corpus Christi, the Body of Christ.’ The deacon presented the chalice to each, saying : ‘Sanguis Christi, calix vitæ, the Blood of Christ, the chalice of life.’ Thus gradually, in order to avoid any possible irreverence, it became customary for the priest to place the Sacred Host in the mouth of the communicant, and where the Precious Blood was also given, for the Deacon to administer it, and frequently through a golden or silver reed (*calamus*).”

Dr. Rock (“Church of our Fathers”) says very much to the purpose :—

“Believing, and openly avowing as the Church does now, and has always done from the very beginning, that both the flesh and the blood of our Saviour Jesus Christ are received as much and as wholly under one as under the two kinds, and never allowing any person to receive the Blessed Eucharist out of the time of Mass but in one kind alone ; still the Anglo-Saxons permitted the faithful who wished it, to partake of the consecrated chalice also, if they made their communion at the Holy Sacrifice. But even then the cup which held the blood of our Redeemer, and provided for the ‘confirmation,’ as it was called, of those who had already eaten of His body, was not allowed to go into the hands of



the communicants, nor sent about from one to the other. Being somewhat bigger than that used by the sacrificing priest, this 'ministerial' chalice, so it was termed, had two handles, by which it could be held by the deacon who carried it down from the altar to the people kneeling at its foot; and each one drank of its hallowed contents, not by putting his lips to its brim, but through a long narrow pipe or hollow reed, made of gold, silver, or ivory, which was often, though not always, fastened on a pivot to the lower inside part of the cup."

The use of the reed lasted in England until communion under both kinds ceased to be given to the laity; and even now the Pope makes use of it in the solemn Papal Mass, as do also the Apostolic deacon and subdeacon assisting him. At the present day there remains no example of laymen being communicated with the chalice, except the kings of France at their coronation, unless perchance a very extreme instance be taken in which, owing to peculiar and special circumstances, a dying child, or grown-up person, could not receive otherwise, and it were possible without irreverence to housel them with a drop of the Precious Blood. Such an act, being now altogether outside the ordinary discipline of the Church, could, of course, only be done with special leave of the Holy See; nor would such authority ever be likely to be given except in the extreme case where the axiom "*Sacramenta propter homines*" (The Sacraments are for the sake of men) had to be applied. In ancient days infants after Baptism were undoubtedly thus constantly communicated. In some parts of Switzerland and in the diocese of Milan, where the Ambrosian rite obtains, an ablution in an unconsecrated chalice is still brought to the communicants, or they retire to the credence to take

it, and the *ordinati* in Masses of ordination, as well as the deacon and subdeacon in the Papal High Mass, also still sustain the same old custom.

In the Roman Missal the rubric is still to be found:—

“Minister autem dextra manu tenens vas cum vino et aqua, sinistra vero mappulam, aliquanto post sacerdotem eis porrigit purificationem et mappulam ad os abstergendum.” (The server holding in his right hand a vessel with wine and water, and in his left a napkin, standing a little behind the priest, offers to them (the communicants) the ablution, and the napkin to wipe the mouth).

So that it is quite clear that all communicants formerly received the ablution.

It is a matter of interest, likewise, to the curious to note how, in a very few instances, what was very possibly once upon a time a much more general practice in the West, that of receiving Holy Communion standing, has even to our day left its traces in the standing communion of the celebrant who communicates himself at the altar, in the reception of the Blessed Eucharist standing by a bishop when consecrated, and also in the case of the Holy Father when he celebrates solemnly. The Cardinal deacon of the Mass then brings the Blessed Sacrament in solemn procession to the Pontifical throne, where the Pontiff communicates himself standing, first with the Sacred Host from the paten, and then with the Precious Blood through the reed.

After the Communion and ablutions comes the versicle which was originally sung, or which represents the Psalm sung, during the Communion. Then follows the post-Communion, prayer, or collect of thanksgiving, and the dismissal before the blessing.

Our Roman form of the dismissal, "Ite missa est," gives us directly the origin of the word Missa or Mass. It meant in the first instance nothing but "dismissal," and thus by an easy change came soon to stand for the rite which, being over, gave occasion for the dismissal. Thus "Ite missa est" = Go, the dismissal is given = Go, the Mass is over. The exact counterpart is to be found in the Greek word πομπή, derived in precisely the same way from πέμπω, "I send," as *missa* is from *mitto*. Thus πομπή (our word pomp) meant originally a sending or a mission, which was doubtless accompanied with pomp and ceremony; so the ceremony of the Mass is attended with a dismissal.

## CHAPTER XI

### THE BLESSING

THE present blessing of bishop or priest at the end of Mass cannot be shown to have existed in the first ten centuries ; and it is from the eleventh century onwards that bishops, and then priests, began to bless after the celebration was over. Previously to this, as the procession returned to the Sacrarium, or Sacristy, the Pope and bishops no doubt gave their blessing pretty much as they do now, and very likely the simple presbyter gave a blessing of some sort in the Sacristy : “ May God bless us, or you. Amen ”—in the same spirit and fashion as in Benedictine houses the server is still accustomed to kneel for the priest’s blessing, and even kiss his hand, when they have returned to the Sacristy.

Also it appears, from a decree of a Council of Toledo held in 633, that certain presbyters were even then in Spain verging in the direction of a post-Communion blessing ; for they are warned to give the solemn benediction *after the Fraction* when the particle has been placed in the chalice. This is the moment when the solemn blessing is now given, in the Toledan or Mozarabic, as in the majority of the Eastern rites, when the particle of the Commixture has been dropped into the chalice. To-day, too, the Carthusians, and others following early uses, give no final

blessing, and the Mass finishes with the Missa or Dismissal. In the Middle Ages, though from the eleventh century bishops and priests began to bless after the celebration, the words and actions accompanying the blessing appear to have been hardly fixed, for we read of a threefold, fourfold, and single sign of the cross; and the verbal formula now in use is not found till the fourteenth century. It was only at the revision of the Missal by Pius V. and Clement VIII. at the end of the sixteenth and beginning of the seventeenth centuries that the different forms of the episcopal and priestly blessings were finally regulated.

It seems pretty clear, in spite of the fact that so many Oriental Liturgies have words of priestly blessing at their conclusion, that the original idea of a solemn blessing or benediction in Mass was *a participation of the "Peace of Christ."* Whatever there may have been in the earlier centuries of the nature of a final blessing at the end of the Liturgy, this was certainly in those days the less solemn and formal benediction; and that which was given by bishop or priest, after the Fraction and Commixture and before the Communion, the more ceremonious and sacred, as coming straight from out of the chalice of Christ's fulness, a direct communication of the peace of Christ, "*Pax Domini sit semper vobiscum.*"

Though benediction of the Blessed Sacrament in our modern sense is quite unknown to the Oriental Church, in some of the Eastern rites the celebrant makes the sign of the cross over the people with the Host and chalice, at the moment of the Commixture. S. Germain of Paris (576) has fortunately left us a sufficiently clear account of this in the Gallican Mass of his day. After the Commixture (the uniting of the bread and

the chalice) comes the Benediction, and of this he says :—

“ The Lord through Moses ordered priests to pour forth a blessing on the people. . . . In order to safeguard the honour of the Pontiff, the Sacred Canons have appointed that the bishop should pronounce a longer benediction, and the priest a shorter, saying: ‘ May the peace, faith, and charity, and the communication of the Body and Blood of the Lord be (abide) always with you.’ ”—Duchêsne, *Christian Worship*, p. 222.

When the bishop celebrated, the deacon called aloud, “ Humble yourselves for the blessing ”; very much as now, in Lenten Masses, “ Humble your heads to God ” is said before the benedictory prayer which follows. The bishop’s benediction varied in form, but was pronounced in several sentences, to each of which the people answer, “ Amen.” Compare the present episcopal preamble :—

“ May the name of the Lord be blessed,  
Now and henceforth for ever.  
Our help is in the name of the Lord,  
Who hath made heaven and earth.”

That the non-communicants might have the benefit of it, they were not dismissed (“ Si quis non communicat det locum ”—If any one does not communicate, let him retire) until this blessing, episcopal or priestly, had been given. Shorter priestly formulas are found in the Irish Stowe Missal—“ The peace and charity of our Lord Jesus Christ and the communication of all the Saints be ever with us ”; and in the Ambrosian Missal—“ The peace and communication of our Lord Jesus Christ be ever with you.’ ” In England the bishop’s solemn benediction was given at the Commixture as late as 1309.

Dymock, in his admirable little book "The Great Sacrifice of the New Law," published in 1687, says:—

"The blessing of peace. Pax domini, &c. Here the priest, with one part of the consecrated Host, makes three crosses over the chalice, saying at the same time, 'The peace of the Lord be ever with you.' With this solemn blessing of peace *over the people*, represented by water in the chalice, he, as it were, seals the action of the Sacrifice. Thus Melchisedec, having offered his sacrifice of bread and wine, blessed Abraham and all his company (Gen. xiv. 19)."

In connection with this blessing, given always with three crosses, it is interesting and curious to note that although from comparatively early times there was probably more ceremony about a bishop's blessing in or out of Mass than in the case of that of a simple presbyter, the *trina benedictio*, or triple sign of the cross in blessing, was originally used by bishop and presbyter alike; and there still remain many blessings given by the priestly hand with the triple cross, as, for example, in administering baptism, in blessing the font, and here in the Pax Domini, the blessing of peace. The people too responded, and respond, to this triple blessing by crossing themselves on the forehead, lips, and breast. There can be but small doubt that in early times there was little if any difference between Mass sung or said by a bishop and by a presbyter. When Masses of all kinds, solemn and private, became necessarily much more frequent, the Mass of the simple priest very naturally also became rather shorter and less ceremonious than when there was a full body of clergy assisting the bishop, who himself celebrated. Ceremonies which were thus omitted or neglected on less solemn occasions, came gradually to be con-



sidered as proper only to episcopal functions, and the same no doubt will hold true with regard to many accessories of Divine Worship, such as vestments, blessings of religious objects, &c.

In the Mozarabic rite, which is a storehouse of liturgical learning, the "blessing of peace" is thus beautifully given. The priest having said the "Sancta Sanctis" (Holy Things to the Holy), drops the particle (Regnum) into the chalice, and in the absence of the deacon, says aloud:—

"Humble yourselves for the blessing. The Lord be always with you. R. And with thy spirit. The Blessing. May Christ our God, the Son of God the Father, whom James, leaving his father in the boat, followed with all the purpose of his heart, may He make you constantly to cling to His footsteps. R. Amen. And may He who through this His apostle converted to the faith the worshippers of devils, grant to you to cast aside the vain things of this world, and to love Him in truth. R. Amen. That you may be rewarded by His protection, the triumph of whose Passion you celebrate to-day. R. Amen. Which may He deign to grant through Thy Mercy, O our God, Who are blessed, and livest, and rulest all things for ages of ages. R. Amen."

This benediction is given in three, four, or even five clauses, according to the feast celebrated.

In the Armenian Mass, the difference between the solemn benediction at the Commixture and the comparatively simple blessing which follows the Communion is very distinctly marked. Thus the deacon says, "Lord priest, give the blessing"; and the priest, taking the Holy Sacrament in both kinds and turning towards the people, elevates It, and making the sign of the cross over the congregation, says aloud: "Let us partake holily of

the holy, holy and precious Body and Blood of our Lord and Redeemer Jesus Christ, who, descended from heaven, is distributed among us. He is the life, the hope, the resurrection, the expiation and pardon of our sins. Sing unto the Lord our God, sing a psalm to our immortal and heavenly King, who sitteth on the chariot of the Cherubim." The Communion being over, the celebrant simply makes the sign of the cross over those assisting, saying: "O Lord, save Thy people and bless Thine inheritance, conduct them, exalt them, now and evermore."

It is not difficult to see that although our modern Benediction Service is of comparatively recent introduction, and in no sense a part of the Liturgy, there are numerous liturgical occasions, which can be observed first in one rite and then in another, on which the Blessed Eucharist is used for directly blessing the people. The instance already given from the Armenian Mass is a notable case in point. High Mass in Milan with the Blessed Sacrament exposed is not infrequent, and in this case the blessing is given, not with the priest's hand, but with the Blessed Sacrament Itself in the pyx, the words remaining the same as in the ordinary of the Mass.

"And the Lord spoke to Moses, saying: 'Say to Aaron and his sons, thus shall you bless the children of Israel, and you shall say to them: The Lord bless thee and keep thee, the Lord show His face to thee and have mercy on thee, the Lord turn his countenance to thee and give thee peace. And they shall invoke My Name upon the children of Israel, and I will bless them' (Num. vi. 22-27).

## CHAPTER XII

### THE ANTIDORON

THE Mass used to end naturally enough with the dismissal, "Ite Missa est." But there is also a constant tendency to add a last word or two, and thus, as we have seen, came the final blessing. In the time of Pius V. (1506) the "Last Gospel," *In principio*, was no longer left to the discretion of the celebrant, but formally introduced into the Missal. There are, however, still many vestiges of the ancient way of saying it, more or less as the "Benedicite," or Song of the Three Children, is now said by the priest on his way back to the vestry. There are also some prayers, which since 1884 have been said at the foot of the altar, ordered to be recited after Mass for the needs of the Church. They do not as yet form in any sense a part of the Liturgy, but it is worthy of note that the anthem "Salve Regina," which is now said after Mass in Rome, has for centuries been said after the dismissal "to the praise of the glorious Virgin Mary" in the Mozarabic Chapel of Toledo.

It will not be out of place to conclude these notes on the Holy Sacrifice with some account of a ceremony which in France and the East has survived to our own times, and which speaks loudly of the vivid faith which first inspired it. In the East this ceremony is known as that of the Antidoron, or that which takes the place of the Doron or

Gift. The Blessed Eucharist is of course *the* Gift, above all other gifts, but as all could not always receive, it became customary to distribute after Mass morsels of blessed, not consecrated, bread, to remind all, both those who had received and those who had not, of the real and substantial gift which had been offered them in the Holy Sacrifice.

Dr. Rock gives the following account of the ceremony as it took place in the England of our Catholic forefathers ("Church of our Fathers") :—

"As soon as Mass was ended a loaf of bread was blessed, and then with a knife, very likely set apart for the purpose, cut into small slices for distribution among the people, who went up and received it from the priest, whose hand they kissed. This holy loaf, or eulogia, was meant to be an emblem of that brotherly love and union which ought always to bind Christians together ; and its use lasted in England up to the woeful change of religion, and still continues to be kept up in France, as well as in the Greek Church. But it should be remembered that whilst the Blessed Eucharist was called the '*sacrifice*,' the holy loaf was called the '*creature*,' thus implying that the Eucharist was not a creature, but Christ, who with the Father and the Holy Ghost was the Creator. Though the holy loaf was but a creature, still, because it had been blessed, he who lost his portion of it was punished by the discipline of the Anglo-Saxon Church with a penance of four days' length, and to those who were unwilling to partake in the Eucharist itself, was it forbidden either to go up and take this holy bread from the priest's hand, or to have the kiss of peace given them at Mass."

To this account, Neale ("Oriental Liturgies") adds :—

"The Antidoron is only eaten fasting ; if the recipient happens to have broken his fast, he takes it in his hand,

but either passes it on to his neighbour, or, which is more common, eats it before breakfast next morning. Balsamon refers its origin to the Council of Antioch ; by the Latins it is attributed to Pope Pius I. S. Nilus the younger tasted no other food during Lent. It is distributed equally to those who have and those who have not communicated, though designed especially for the latter. In the West it has usually been known by the name of *eulogiæ*."

The well-known Dr. Issaverdens, of the Armenian Mechitarist community established on the little island of S. Lazaro at Venice, tells us that the custom of blessing bread for distribution to the people has always obtained in the Armenian as well as in other Eastern rites. It is rather curious that whereas Mason Neale, who had made such a close study of Eastern rites, asserts positively that the *eulogiæ* were never given to catechumens in the East, although he thinks with Macedo, and in opposition to Cardinal Bona, that in the West they sometimes were so distributed, Dr. Issaverdens, himself an Armenian, and one of the most learned members of their body, attributes the very origin of blessed bread after Mass to the desire to give something to the catechumens, as they were deprived of participation in the Holy Eucharist. He writes in his short epitome of the Armenian rite :—

"In those days all the congregation present at the sacred ceremony were accustomed to partake of the Holy Sacrament, and it was to the Catechumens that a piece of blessed bread only was given in order to prepare them for the Holy Communion."

Later, when all did not communicate, the pious custom was extended to all the congregation, that all might be spiritual, if not actual, partakers of the Holy Eucharist.

It has been stated by some that the ritual of the Antidoron is connected with that of the Agape or love-feast of the early Christians, but how it is not very easy to see.

The Eulogiæ are not heard of before the third century, and were common enough in the East in the fourth. In the West they do not appear till the sixth century, and their later connection with Western custom is accounted for by the fact that the Blessed Eucharist itself used to be sent, as we have seen, by bishop to bishop, or bishop to priest in the West, before the Eulogiæ took the place in this respect of the Gift of Gifts. In the ninth century the Pope seems to have given Eulogiæ in the Sacristy.

The Liturgy of S. John Chrysostom, as the most generally used of all by uniates, is always of interest, and here we have the rubric for the Antidoron. The deacon, going through the northern door, gathers together the holy gifts, so that none of the smallest particles fall or be left, and the priest giving the Antidoron says: "May the blessing and mercy of the Lord descend upon thee now and for ever, world without end. Amen."

"The worthiest thing, most of goodness  
In all the world, it is the Mass.  
If a thousand clerks did nought else,  
According as Saint Jerome tells,  
But told the virtues of Mass-singing,  
And the profit of Mass-hearing,  
Yet should they never the fifth part,  
For all their wit and all their art,  
Tell the virtue, needs and pardon  
To them that with devotion,  
In cleanness and with good intent,  
Do worship to this Sacrament."

*The Lay Folks' Mass-book.*

## APPENDIX I

### LITURGICAL LANGUAGE

THE Eucharistic Liturgy in Apostolic and sub-Apostolic times was doubtless in the vernacular, or language of the early Christian communities ; and as they were mostly Greek, the Mass, we may take it, was said in Greek, even at Rome, for the first three or four centuries. No doubt the language of all others of the spirit, the tongue that "gives a soul to the objects of sense, and a body to the abstractions of philosophy," was eminently suited for the most spiritual of worships, "destined surely one day to take exclusive possession of the religious consciousness" ("Marius the Epicurean," ch. xxii.).

It is uncertain when the Roman Mass began to be said in Latin, but it was probably soon after the seat of empire had been moved by Constantine from Rome to Byzantium. The Catholic Church sets great store by her one liturgical language in the West, and has never allowed it to be supplanted by modern, or vernacular, forms of speech ; although at the same time she has not the smallest desire to eliminate or suppress the numerous liturgical languages of Eastern Catholics, which are, however, mostly dead, or archaic forms of living speech. At the present day, of the eight or nine Eastern Churches in full communion with the Holy See, there is only one—the uniate Abyssinian Church, and that temporarily—which has not



its own distinct rite, and the Abyssinians, though they use the Roman Missal, say Mass in Geez.

Why, then, does the Church insist so strongly upon Latin, and Latin only, for her liturgical services all through the West, and above all for the Mass? There are many reasons, but the chief one is probably this, that the forms and prayers of the Liturgy are very closely connected with the one faith of the one universal Church, and, as Bishop Hedley points out in his treatise on the Holy Eucharist and the chapter on the Liturgy, it would be "morally impossible to keep liturgical prayers on a level with the changing and developing language of the peoples of Europe." The principle of a vernacular Liturgy for each nation or people of the West would have immediately opened the door to some of the worst dangers of the spirit of nationalism. A universal or Catholic Church has quite enough difficulties to contend with on this score of racial jealousies and antagonism, without adding unnecessarily to them. Then, again, that the Mass is said throughout Europe, America, and Australasia in the Latin tongue only is obviously an immense help as a common bond of unity, of religious thought and feeling. A Catholic finds himself at home at once pretty well wherever he goes, in every Catholic Church of the world. Lastly, the argument which non-Catholics are never tired of bringing against a liturgy and worship in a dead language, that the people know nothing of what is said or going on, is based upon an utter misconception of the Mass. Here, as Cardinal Newman so well put it, words are indeed necessary, but not as *ends*, merely as *means*; as means directed to the one great end, the Act of Sacrifice.

The least well-instructed of Catholics, when they go

to Mass, know perfectly well that they are there to assist at the memorial and renewal of Calvary. The broad features of the Sacrifice are quite familiar to them—the preparatory readings and prayers, ending with the Gospel and the Creed, the offertory, the Canon, the most solemn moment of the Consecration when Jesus Christ is laid upon the altar, the Our Father, the Communion, and the blessing of dismissal, for the great rite is over. A Protestant service in an unknown tongue would certainly be unmeaning and unreasonable; but a Catholic goes to Mass to unite himself with the priest and his brethren the world over in the Great Act of Sacrifice, and this he can do whether he knows Latin or not, whether he can hear what the priest says or not. He can kneel as he would have knelt at the foot of the Cross, and consacrifice with Christ, and with Christ's minister, imploring pardon for sin, thanking God for all blessings, begging for all grace.

There can be no doubt that it requires no knowledge of Latin to follow the Mass with heartfelt devotion; and the advantages of a uniform Liturgy even for the very poor, if not most of all for them, far outweigh the drawbacks of a tongue which is not heard in the street and in the market-place. Especially applicable to the Mass are the words of the Rheims annotators on 1 Cor. xiv. 2: "Prayers are not made to teach, make learned, or increase knowledge (though by occasion they sometimes instruct us), but their special use is to offer our hearts' desires and wants to God."

The words of the author of "John Inglesant" place the value of Latin, or of other ancient forms of speech, for the Divine Liturgy in a very clear light: "Sound is there, but inarticulate, or if articulate, in the hallowed words of centuries, which have lost the note of finite utter-

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ance, and become universal as silence itself.”<sup>1</sup> For the expression of worship of his Maker, necessary to man, a nearer approach to a common or universal language can hardly be conceived than has been reached in the Latin of the Mass.

<sup>1</sup> John Henry Shorthouse’s “The Golden Thoughts of Molinos” (1883), p. 31.

## APPENDIX II

### VESTMENTS

THE history of liturgical dress is a matter of so much complexity, and presents so many intricate problems for solution, that we may safely say it has not been written yet. Certain general facts of interest have been arrived at by the "probatī auctores," and suggestive ideas have been thrown out on all sides by liturgical archæologists; but the expert who can unfold to us the complete and reliable, not hypothetical, history of amice or stole, or tell us in which country and at what precise time it became obligatory for the celebrant at Mass to wear a distinctive liturgical planeta, has not as yet, I think, written. The white garment, the lighted taper, and the royal head-band, "the head-band of salvation," ἡ περι-κεφαλαία τοῦ σωτηρίου, were, during the Liturgy, the earliest insignia of all Christians, and belonged as of right to all the full members of that royal and priestly body, the Church of Christ.

"Lights, incense, and vestments," says Bishop Hedley ("The Holy Eucharist," p. 203), "are derived if not from apostolic institution, at least from apostolic principles." The weight of authority appears to indicate that for the first three or four centuries the ministers of the altar had no special liturgical garments, distinct from the ordinary clothing of the self-respecting well-to-do. The clothes

used by celebrant and ministers were naturally the best procurable, for the honour of the Divine Mysteries. As time went on, and persecution ceased, and Christians became more prosperous, there was an equally natural tendency to set aside certain richer and more distinctive forms of vesture for use at the altar. These ceremonial forms had their origin partly in the ordinary garments of the Greek and Roman world of the day ; and partly they sprang from the very common idea of the usefulness of special badges of office or rank. Just as civil officials—consuls, for example—were distinguishable from their humbler fellows by some emblem of their authority in the State, it was only reasonable to suspect that very soon the officials of the Church's hierarchy should come to be recognised by badges of their ecclesiastical power and position, especially when engaged in fulfilling their functions.

It is generally agreed that the under garment, whether alb or tunic, the richer and more honourable dalmatic, as well as the chasuble or over-robe, the planeta, formerly worn by all ministers of the altar, and now mostly confined to the celebrant, all came to the Church from the ordinary clothing of the time. It appears quite inevitable to conclude, as far as the Roman custom is concerned, that the tunic, with or without sleeves, plain or rich, the dalmatic and chasuble, were originally ordinary dress, worn alike by clergy and laymen, and that they all three became clerical, and then liturgical, just as they ceased to be worn by the laity. This process at Rome very likely began in the sixth or seventh century, and after the tenth the earlier Gallican rule became Roman also, and a special priestly or eucharistic vestment had to be worn.

As for the *Cope*, it is a later modification or form of the earlier pænula, planeta, or over-robe which we call a chasuble. It is historically a processional chasuble, suitable for more general wear than the rich, heavy, and very ample early chasuble. For convenience of walking it was cut open in front and arranged with a cape or hood to afford protection from rain. Hence its modern Latin name of pluviale, and the fact that it has ceased to be a liturgical dress properly so called.

A second class of liturgical vestments includes all those which are badges of hierarchical rank or office. Of these the stole, or orarium, is by far the most important, and the most difficult to follow in all the ramifications of its history. It was to start with a species of handkerchief, at least at Rome; the derivation of orarium from the Latin *os* indicating its use as a kerchief to wipe the face. It was also worn round the neck as a "sudarium," and upon the shoulders, to prevent the planeta or over-robe from getting soiled. In time it became more and more ceremonial and less utilitarian, losing its character as a sudarium, until finally it emerged as a badge of rank. Mgr. Duchêsne is of opinion that the superior orders of bishops, priests, and deacons did not adopt it at Rome as a liturgical ornament till as late as the twelfth century.

*The Maniple* started as a napkin, and was hung for convenience over the left arm. At Rome it soon became an ecclesiastical ornament, and indeed its use as a badge of office was very much confined to the Roman Church. Used at first in ordinary life for receiving or presenting objects, it was worn, it would seem, on the right arm; whereas the ecclesiastical equivalent, called sometime the "pallium linostinum," rested on the left wrist

or arm, as the maniple of the sacred ministers does to-day.

The *Pallium* is an interesting badge of rank, office, and jurisdiction; but the name suggests a garment of the mantle or cloak description, whereas it was in reality a *scarf*, though possibly a relic originally of a short cloak. The pontifical pallium as we know it to-day is an abbreviation even of the ancient scarf of high rank, civil or ecclesiastical; and those familiar with the more ancient representations of Christian bishops in mosaic, or painting, will doubtless recall how the long narrow band of white woollen material hangs down in front almost to the feet, the other extremity, after passing over the back, being thrown over the left wrist, or held in the left hand.

As an ecclesiastical badge of jurisdiction it was adopted in the fifth century by Popes and bishops, and Mgr. Duchêsne comes to the very interesting conclusion that in the East, and in countries of the Gallican use, it was worn by *all* bishops, whereas the Roman custom seems to have been to restrict the honour; and when it was sent from Rome it conveyed the special Apostolic benediction, as coming from the body of Blessed Peter, the Prince of the Apostles. The Pope now usually sends the pallium to Archbishops, and those of higher rank still in the hierarchy, occasionally also as a mark of special favour and grace to an ordinary bishop.

A curious point connected with the pallium is that it is difficult not to see in it a form of the *stole*, which, as we know, was a badge or mark of distinction common to bishop, presbyter, and deacon. Isidore of Pelusium, A.D. 410 (Ep. i. 136), says that the episcopal stole, which he calls pallium, is *made of wool*, the deacon's stole of linen. Reichel ("A Complete Manual of Canon



Law," vol. i., The Sacraments, p. 105, note 150) says that S. Chrysostom, in a homily on the prodigal son, speaks of the linen band with which deacons take part in the Liturgy, and which in their case was passed over the left shoulder; whilst it was worn by bishops tied round the neck, one end hanging down in front and one behind, and called the pallium, or ὠμοφόριον. The pallium of Popes Agatho and Stephen III. is, moreover, called stola in Lib. Part I, 354, 472, and presbyters wore a similar badge over both shoulders, called in their case simply stole.

Duchêsne, treating of the vestments, asserts that the pallium, omophorion, orarium, stole, and epitachelion all have a common origin. That common origin was that they were all a distinguishing mark first of civil and then of ecclesiastical dignity. In early days the pallium was often granted by or owing to imperial favour.

In dividing the sacred vestments into two classes—those which had their origin in ordinary clothing, and those which were rather distinctive badges or ornaments—we have in the first category alb, surplice, rochet, tunicle, dalmatic, chasuble, and the processional chasuble or cope; and in the second the maniple, the stole in all its varieties and ways of being worn, with the Pontifical pallium.

*The Amice* is a vestment which appears to be by itself, deriving its existence partly at least from the white garment and head-band of the newly made Christian, for as humeral or superhumeral, and also as a head covering, it seems to bear resemblance to both of them. But the history of the Amice is involved and difficult. Amalarius, the scholar of Alcuin, at the beginning of the ninth century says: "The amice is our first vestment with which we encircle the neck." In the tenth century it

certainly went round the neck and throat loosely, leaving both bare and visible. There were no clerical collars till the eighteenth century ; and then they had precisely the same origin as the ordinary collar or lace ruff ; they were just the plain shirt collar turned back, to give a finish to the dress. However the amice was put on in the first instance, it very soon came to be allowed, and in fact to be directed, to be placed first of all on the head, and in many instances it was directed to remain there for a longer or shorter period, as a sort of hood. Sometimes this was only during the vesting of the cleric, at others till he reached the altar, at others again for portions of the Mass itself. On this account the amice came to be looked upon as symbolising the helmet of salvation.

Its resemblance under this aspect to the royal headband of the early Christian, the *chrisome* or *chrismal*, which guarded the part of the head anointed with the holy oil, is too striking to be neglected. Whether considered as a covering for the neck and shoulders, or as one for the head, there is evidently an extraordinary analogy between the humble amice, formerly worn by all the ministers of the altar with the alb, and the Pontifical *fanon* itself, which in the West is a peculiar ornament of the Supreme Pontiff alone. Pope Innocent III. (A.D. 1198), *De Sacro Altaris Mysterio*, Lib. I. c. 52, says : "The Roman Pontiff after the alb and the girdle assumes the *orale* (ancient name for the fanon), which he wraps round his head, and folds over his shoulders, following the order of the high priest of the old law, who, after the close linen garment and girdle, put on the *ephod*, that is, the superhumeral, *the place of which is now held by the Amice.*"

The fanon is an oblong piece, not of linen like the ordinary amice, but of white silk gauze, ornamented with

narrow stripes of gold, blue, and red, and is certainly meant to resemble the ephod. It rests lightly on the Pontiff's head and shoulders whilst he is being vested, and is thrown back over the chasuble, hanging smoothly around neck and shoulders like a tippet. It may be worn also by bishops of the Syriac rite. We have thus the fanon which represents the ephod, and the assertion of Pope Innocent that the amice now takes the place of the ephod.

To this must be added that, in England at least, up to the time of Queen Mary, the amices were magnificently "apparell'd" or adorned. The amice apparel was generally made of the same rich material as the chasuble, dalmatic, and tunicle; and occasionally was even stiff with sheets of the purest beaten gold, and studded with pearls, gems, or gorgeous enamels. The neck was left free always, but the rich apparel of the amice naturally stood up, and concealed often the back of the head, and also the linen folds of the amice itself. Many of the old English books upon the Mass refer to the amice as figuring the veil with which the face of Our Saviour was covered during His Passion. "For as the Jewes did first cover Christes face, and did mocke him and buffet him, so hathe the priest in memory of that, an amisse put upon his head" (Watson, Bishop of Lincoln, "Holsome and Catholyke Doctrine," &c., A.D. 1558, fol. lxxvi.). This symbolism, as well as the frequent use of the amice as a hood, both indicate how easily a humeral or superhumeral ornament could have come to be regarded as primarily a head-cloth, a kerchief (*couvre-chief*), a helmet of salvation.

*The Cingulum*, girdle, or cincture has been for centuries the complement of the alb, but anciently it was as often as not most beautifully ornamented for priests and prelates. In fact, its ornamental was quite as conspicuous as its

useful character. The Anglo-Saxon girdle was constantly not cord-like, as ours now is, but flat and woven of gold and silver, and set with stones and pearls.

There was a time too when all the Episcopate rejoiced in an ornament which is now hardly heard of, and confined, even in the small memorial left of it, like the fanon, to the use of the Sovereign Pontiff when he celebrates solemnly. This is the sub-cingulum or sub-cincture, a broad belt or baldric, put on over the ordinary girdle, from which hung down two appendages like purses. The Holy Father uses a survival of the "Baltheum," having an appendage like a maniple, which hangs down from his girdle.

As the priest so the altar of God at the holy Sacrifice is the figure of Christ, and is duly ornamented and vested. Pope St. Sylvester decreed that the altar should be of stone, and if the outer covering be of other material, there is always an altar-stone, in which as in a sepulchre are encased the holy relics, and which represents in miniature the entire holy table. Three linen cloths are spread during Mass, the outer one hanging to the ground at Epistle and Gospel corners. The altar frontal corresponds in colour with the vestments of the day, and the high altar as well as that of the Blessed Sacrament chapel should be covered with a canopy. Crucifix, missal, and cushion form part of the indispensable altar furniture for Mass; and two, four, six, or seven waxen candles according to the rank of celebrant, or the solemnity of the service. The seventh candle, used only when a bishop pontificates in his own diocese, is a relic of the ancient days when the Pontiff came to the altar with many ministers, deacons and subdeacons, and the seven acolytes who placed their candlesticks on the altar.

## APPENDIX III

### MUSIC AND THE LITURGY

HIS Holiness Pope Pius X., in his *Motu Proprio* on Church music (Nov. 22, 1903), lays it down that ecclesiastical music, being an integral part of the sacred Liturgy, must be animated by the purpose of that Liturgy, which is the glory of God and the edification of the Faithful. Hence it must possess the qualities of the Liturgy itself—sacredness, beauty of form, and universality. The music, and the rendering of it, must be devoid of all profane element; it must be a true art form; it must be universal, in the sense that while the sacred music of each nation will present characteristics of its own, all these various forms must be in harmony with the laws regulating Church music in general.

These qualities, his Holiness goes on to say, are found pre-eminently in Gregorian Chant, the Church's own song, the exclusive use of which is prescribed for certain portions of the Liturgy; and they belong in a high degree to the polyphonic school, which attained its perfection under Palestrina in the sixteenth century. But the Church has always fostered the progress of the Arts, and admitted to her service the good and the beautiful, wherever they are to be found. Hence modern music is not to be excluded; but care must be taken that such compositions are not in the secular, and, still more, not

in the theatrical style which prevailed in Italy during the last century. (*Motu Proprio*, I. II.)

It must not be supposed that plain chant and modern music are two totally independent arts which have no connection with one another. Modern music, however elaborate its developments, however complex its structure, has been derived by a process of evolution, extending over many centuries, from a source of which the Church's chant and a certain amount of folk-song are the only survivals. The best account of this evolution, so far as I know, has been given by M. Georges Houdard, lecturer at the Sorbonne, Paris; from whose writings,<sup>1</sup> without expressing an opinion on the questions at issue between him and the Solesmes Benedictines, I have taken the following.

The chant of the primitive Christians was the result of a fusion of two liturgical and artistic currents, both essentially Oriental in character, emanating from Antioch, the first true metropolis of Christianity, even before the destruction of Jerusalem (A.D. 70) by Titus. From Antioch went forth the first Christian missionaries, bearing with them the first elements of Christian worship—rites, sacred texts, and music. The rites were of the simplest, such as time and place permitted. The sacred texts represented something very precise and definite; the Holy Scriptures for reading, and the book of the Psalms for chanting.

The song of the primitive Christian Church was the chanting of the Psalms, transmitted, as has been said, from Antioch, and hence immediately Syrian, though originally Hebrew. Whether the Syrian chants were

<sup>1</sup> *La Question Gregorienne en 1904, La Science Musicale Traditionnelle*; both Saint-Germain-en-Laye, 1904.

pure and genuine Hebrew melodies no one can say ; but, taking into account the fact that long before the Christian era the Syrians possessed a version in their own tongue of the Psalms of David, it seems reasonable to suppose that they sang them to the Hebrew chants.

The natural tendency of the West was to directness of musical expression. When a Western composed, he was drawn to a syllabic form of chant, *i.e.* a single note to each syllable of his text. He rebelled against aimless vocalisation, against singing for singing's sake, against a mere display of vocal skill, whereas to the Oriental mind the art consisted in all these things. Thus the florid chants of the East, introduced with Christianity, were in violent conflict with received Western ideas. They were not, however, rejected on that account ; but out of regard for their first missionaries, the Latins received them with respect, and thus, for the first time, melody for its own sake was introduced into the Western world—an innovation that was destined in the course of centuries to bring about a relaxation of the native severity of Western music. And so complete was the hold which this chant obtained, that it is not too much to say that the music of the Palestrina school would never have been written if the attempted introduction of the florid Oriental chant into Italy had proved a failure ; for the music of that school is no more than a development of the ornate melodies of the East ; just as the music of the school of Bach is no more than the emancipation, pushed to its extreme limits, of the art of the Palestrina school, which, as has been said, is the offshoot of the primitive Christian chant.

The veritable rhythmic and melodic emancipation of the art of music, then, was effected in Rome from the fifth century out, in the pontificates of Leo I. (440–461),



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Gelasius I. (492-496), Symmachus (498-514), John I. (523-526), Boniface II. (530-533), Gregory the Great (590-604), Martin (649-654).

But there is still one more element with which we have to deal before we have completed our account of what goes by the general name of Gregorian or Plain Chant. In the ninth century, under Charlemagne, the Franks formed an important and influential element in the Western Church. When the Roman chant of Oriental origin—the Gregorian chant, properly so called—was introduced amongst them, they found these elaborate compositions beyond their powers of execution and appreciation ; and they either modified them or composed new ones within the limits of their vocal powers, and in accordance with the musical traditions of their race. Thus originated the Plain Chant properly so called.

Briefly, then, in our liturgical books we have comprised four distinct elements : (1) Hebrew, represented by the Psalm tones ; (2) Oriental, represented by the elaborate Graduals and Alleluias ; (3) Hellenic-Latin, represented by the hymn tunes ; (4) Frankish, largely syllabic, represented by the chants of the *Ordinarium Missæ*.

## APPENDIX IV

### THE CEREMONY OF THE "SANCTA SANCTIS" AND THE FERMENTUM

IN the Mozarabic chapel of Toledo Cathedral, where the Holy Sacrifice is still offered up according to the ancient Spanish rite, by the pious provision of Cardinal Ximenez, the very venerable prayer "Holy Things to the Holy" still accompanies the Commixture. About to drop the consecrated particle (Regnum) into the chalice, the celebrant says: "Holy things to the Holy, and may the uniting of the Body of Our Lord Jesus Christ be to us, who eat and drink (thereof), for our pardon and to the faithful departed for their rest."

The ancient ceremony of the "Sancta" apparently consisted in dropping into the chalice before the Fraction a particle reserved from a previous solemn Mass; and this typified the union of the Church of to-day with the Church of yesterday, and of bygone days; the oneness of the *Mystical Body* of Christ. The symbolism is sufficiently clear. But there was another primitive custom of the early Church which for ages has fallen into complete desuetude, but to which once upon a time much importance was attached, and an analogous if not identical symbolism. This was the custom of the "Fermentum" or leaven. It was usual for the Pope or bishop who cele-

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brated solemnly to send portions of the consecrated bread to the priests whose duty it was to celebrate elsewhere, and who thus might have been hindered from assisting at the Pontifical Mass. In their own Masses and in their own churches, they doubtless also dropped the fragment of the consecrated species sent them into the chalice.

Bishops again not infrequently, especially at Eastertide, sent to each other consecrated particles to signify the union of Church with Church, and of all with the centre of unity, the Roman Pontiff; so that in the "Fermentum" or leaven we have a striking expression of that ecclesiastical oneness of Faith and Charity which is betokened most perfectly by the one Sacrifice, the one Eucharist, the one Communion. It may justly be said, therefore, that if the precious symbolism of the Commixture, wherein the priest places in the chalice a particle of the Host he has himself just consecrated, is to show forth the uniting or oneness of Christ's natural living Body, in the same way the venerable customs of the "Sancta" and of the "Fermentum," now in use no longer, were designed to express the oneness of Christ's Mystical Body, His Holy Church.

From the description of the Stational Mass in the *Ordines Romani* as celebrated by the Roman Pontiff in the earlier centuries, there can be no doubt that the pre-consecrated, or presanctified particle, which a cleric brought him before the beginning of the function, was dropped by him into the chalice before the Fraction, and did not in any way take the place of the fragment from his own consecrated loaf which he used for the Commixture. This is a point of some little importance, for the rites of the "Sancta" and "Fermentum" have occasionally by liturgical writers been rather confused with that of the Com-

mixture. Thus Reichel ("A Complete Manual of Canon Law," vol. i., The Sacraments, p. 116) says:—

"The ceremony of the Sancta consisted in using for the Commixture a portion of the consecrated loaf reserved from the previous solemn Mass. The fermentum was similar, and consisted in using for the Commixture at a private Mass, a portion of the loaf consecrated by the bishop."

It appears that a canon of the Council of Laodicea in A.D. 363 forbade the sending of the Blessed Eucharist by a bishop as "fermentum" beyond the city boundaries, no doubt on account of the danger of irreverence; and Innocent I. (A.D. 404) says that because of this rule he could not send It by acolytes to outlying villages. In the earlier centuries the ἀκόλουθοι (acolytes) to a certain extent shared the ministerial offices of the deacon. Even in mediæval times, under the deacon and sub-deacon, they discharged ceremonial functions, and thus the Blessed Eucharist Itself was occasionally entrusted to their care to be taken from one place to another; or as in the Stational Solemn Mass from the altar to the presbyterium for the Fraction, when they carried It in linen bags suspended from their necks.

## APPENDIX V

### A. LIST OF UNIATE OR EASTERN BRANCHES OF THE CATHOLIC CHURCH

- I. *Chaldeans*. Under Patriarch of Babylon, with Syriac Liturgy.
- II. *Uniate Copts*. Under Patriarch of Alexandria, Alexandrian Liturgy with Coptic language, and rubrics in Arabic.
- III. *Uniate Abyssinians*. Under Latin Vicar Apostolic. They now use the Roman Missal in Geez.
- IV. *Uniate Syrians*. Under Patriarch of Antioch, Syriac Liturgy and language.
- V. *Maronites*. Under "Patriarch of Antioch and of all the East." Liturgy from old Antiochene use in Syriac, with rubrics in Arabic.
- VI. *Uniate Armenians*. Under Patriarch of Cilicia. Constantinopolitan or Byzantine Liturgy in Classical Armenian. Mechitarists at S. Lazzaro, Venice, Vienna, &c.
- VII. *Uniates of Malabar*. Under two Vicars Apostolic. Chaldean Liturgy in Syriac.
- VIII. *Uniates of the Byzantine Rite*. Liturgy in various languages, Greek, Arabic, Georgian, Old Slavonic, Roumanian.

## B. LIST OF THE SIXTEEN BRANCHES OF THE ORTHODOX CHURCH

*Nominally acknowledging the Œcumenical Patriarch,  
in reality autocephalous and independent.*

1. The Great Church. Byzantine Patriarchate.
  2. The Patriarchate of Alexandria.
  3. The Patriarchate of Antioch.
  4. The Patriarchate of Jerusalem.
  5. The Church of Cyprus.
  6. The Church of Russia, by far the largest orthodox body in the world.
  7. The Carlovite Church. Serbs in Hungary.
  8. The Church of Czernagora (Montenegro).
  9. The Monastery of Mount Sinai.
  10. The Greek Church, *i.e.* Established Church of Greece.
  11. Hermannstadt, for orthodox Roumanians in Hungary.
  12. The Bulgarian Exarchate.
  13. Czernovite, for the orthodox in Austria.
  14. Servia.
  15. Roumania.
  16. Herzegovina and Bosnia.
- Greek, Arabic, and Old Slavonic are the most used liturgical languages.
- Russia, Greece, and Servia have Holy Synods.

C. LIST OF EASTERN CHURCHES WHICH ARE  
NEITHER CATHOLIC (IN COMMUNION WITH THE  
HOLY SEE) NOR ORTHODOX (IN COMMUNION  
WITH THE ŒCUMENICAL PATRIARCH)

1. Nestorians. Rite in Syriac.
2. Monophysites, who have four national churches :—
  - (a) Monophysite Copts in Egypt.
  - (b) Monophysite Abyssinians.
  - (c) Monophysite Jacobites of Syria.
  - (d) Monophysite Armenians (called Gregorian).

These latter, with Catholics and Orthodox,  
have a foothold in the Church of the Holy  
Sepulchre at Jerusalem.
3. About 75,000 Malabar Christians, Nestorian, Mono-  
physite, or “Reformed.”

THE END



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